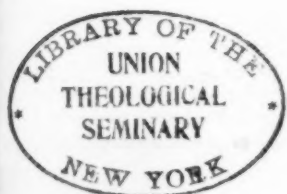


*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*

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**Modern Missions**

By William E. Barton

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**EVOLUTION AND  
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By Ernest Fremont Tittle

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**The Presbyterian Crisis**

An Editorial

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLII

CHICAGO, JUNE 11, 1925

Number 24

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*Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.*

*Published Weekly, and Copyrighted 1925, by the Disciples Publication Society, 440 S. Dearborn Street, Chicago*

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

## EDITORIAL

### Oregon School Law Unconstitutional

WITH THE UNANIMOUS DECISION of the supreme court holding unconstitutional the Oregon compulsory education law of 1922 there should be general agreement. The judgment of the court that the child is not a mere creature of the state, and that parents have a duty to recognize and prepare him for obligations additional to those which the state lays down establishes a precedent of moment. Indeed, the long journey of this law through the courts has been of permanent value in that it has left, at the end of the trail, this monument. For here we have, in the words of our highest court, recognition of the right of every American child to religious nurture, and the duty of American parents to supply such nurture. The Oregon law came before the supreme court under unfortunate circumstances. The precedent which it sought to establish has been widely misunderstood in many Protestant communities. The decision of the court may likewise be misinterpreted. The Oregon law has been painted as an attempt to bring children from Roman Catholic communities into the unifying atmosphere of the public school. As such, it has been supported by the Ku Klux klan type of Protestant. The fact is, however, that the bill actually required that every child, between the ages of 8 and 16, should be in the public school, as effectively militating against the private schools supported by Protestant as Roman organizations. Every argument brought forward in favor of the Oregon law would have applied with equal force to later attempts to wipe out the church college in favor of the state university. That there are some dangers in the Roman parochial

schools, as these have so far been developed, is not to be denied. But the Oregon law represented the very worst way of seeking to correct those evils. It is good to know that such a method of coercion is unconstitutional in the United States.

### Baptist Mountain Labors and Brings Forth a Mouse

A YEAR AGO the northern Baptist convention, in an effort to satisfy a militant fundamentalist minority which had been making serious charges as to the orthodoxy of the denomination's foreign missionaries, voted for a committee of investigation. An appropriation of \$25,000 was made, and five men and two women were turned loose on the missionary society and its agents to see what substantiation they could find for the accusations. This committee has been at work for a year. It claims to have gathered four volumes of evidence. Every one of its members is said to have given five complete weeks to the heresy hunt, and some of them more time than that. The report is now made public. If ever there was more fuss with less result, we do not remember the occasion. In an effort to bolster up the action of the convention in appropriating for such an investigation and in subjecting the servants of the church to its examination, the committee tries hard to make what showing it can for needed changes in Baptist mission board procedure. But even Dr. J. C. Massee signs a report which when reduced to its essentials, says, in effect, that the board deserves a clean bill of health, and that the number of heretics employed on foreign fields, if any, is so small as to be negligible. Several times it is suggested in the report that there are enough such heretics in existence to justify the investigation. They



are not, it is admitted, *Christian* heretics; just Baptist heretics. "Many of whose personal qualifications, or even of whose Christian message we have no doubt, would make good Methodist or Episcopal missionaries," is the official language. In other words, their shortcoming is a failure to promote sectarianism on foreign fields! Carefully read, the report contains but three specific references to three supposedly heretical missionaries. One of these—it is understood the one against whom the most detailed charges are made—is admitted already to have resigned. The second confesses some slight uncertainty as to the doctrine of personal immortality, although he expresses a hope that it is true. The third, submitted to a typical fundamentalist inquiry, and doubtlessly trying to answer the questions in the sense in which they were asked—a difficult task—is reported to have said, "I think not," when asked whether he believed in miracles, the virgin birth, the resurrection of the body, and the unique inspiration of the Bible. If there were more than these three, it is reasonable to believe that the committee would have dragged out their sins, too, into the light of day. But this seems to be the total result of this denominational heresy hunt, engaged in at an hour when on most mission fields the whole question is at stake as to whether a spiritual interpretation of life can be maintained!

### Doctrine or Fruits?

THE BAPTIST REPORT bears internal evidence that its signers were not a unit in their ideas as to what it should emphasize. The result is a curious succession of "on the one hand" and "on the other" sections, most of which cancel each other out. One of the most remarkable of these is the section in which, after referring to one of the worst of the heretics discovered, a part of the committee has forced the inclusion of testimony as to the extraordinary service rendered by that same heretic. "It is only fair to say to the denomination," says the report at this point, "that about no man on the field have we had more uniform testimony as to his Christlike life and efficiency of service than about one missionary regarding whose beliefs most constant and justified complaint has been made. This may serve to make more clear the difficulties which the board faces when it tries to do what it announces as its policy, to 'weigh both message and Christlikeness of life' in appointment. His outstanding Christlike life coupled with a pressing need on the field was undoubtedly the reason for the above appointment and probably tended to preclude a very careful inquiry into theological views that might have discovered them things which later appeared and were a surprise to the board itself." In all the range of official denominational documents released in recent years, where will you find a more delicious bit than this? Here you have a fully equipped committee of heresy hunters. Here you have a victim, caught squarely in the doctrinal trap. Here you have the stage all set for a theological execution which shall strike terror into the hearts of any other members of the denomination who may be harboring dangerous thoughts. And then someone chances on a sentence spoken by a wandering preacher in Galilee, "By their fruits . . ." That's the trouble with

heresy hunting; just at the time when the sport grows exciting, this preacher from Galilee has a troublesome habit of wandering by.

### Prison Labor Contractors on the Run

READERS OF THE CHRISTIAN CENTURY were somewhat appalled at the story told in these columns by Kate Richards O'Hare about the treatment of prison contract labor. The agitation led by the labor unions, and now joined in by social workers, women's clubs and the social service departments of the churches, is bearing fruit. The Reliance Manufacturing company, a \$7,000,000 corporation, which has been the largest single firm dealing in prison made work clothes, has advertised that from now on its garments will be made by free labor. It has been using convict labor in seventeen prisons and handling an enormous business. It has even advertised some of its product as prison made. Three new companies have been formed to take over the prison business until recently handled by this company. The East Coast Manufacturing company will cover the eastern market, the Gordon Shirt company the central section, and the Far West company the western. It is a fair guess that their goods will not be marked as prison made. It will be interesting to see the methods of marking and jobbing they will use. Probably not even the names of these companies will appear upon the garments. In that way their product, working clothes, could avoid the crusade of the labor unions against purchasing. Goods made under the prison contract system are slave made goods. Mrs. O'Hare told of the slave-driving system under which the work is done and of the insanitary habits of many of the prison workers. Prisoners must work. They should as nearly as possible pay their way. Their dependents, where they have such, should receive support out of their work. While labor and social workers are demanding the ending of prison contract labor and the competition of prison made with free labor goods, they should also propose practicable ways and means to keep the prisoners busy at a profitable occupation.

### Ask British Help on Prohibition

THE CITIZENS' COMMITTEE OF ONE THOUSAND has petitioned British temperance advocates to help American law enforcement in the matter of liquor smuggling by their countrymen. The British government frowns on these efforts to break American law, but has as yet made no adequate move to stop it. Such a notorious character as Sir Brodrick Hartwell has been openly promoting smuggling through an organized company with some five hundred share holders. The first ventures returned handsome profits. The recent tightening up on "rum row" has turned the tables on him. But Sir Brodrick has not hesitated publicly to cable his hopes of still running the coast blockade. This knighted gentleman is just as much a freebooter as was ever Sir John Hawkins. If he was smuggling articles on which we lay a tariff our federal government would not treat him as a law-abiding business man who lands to report by cable on his opera-

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tions, nor would his government do nothing more than diplomatically frown. He would be treated as a law-breaker by both governments. His business is smuggling. Why should not he and all his kind be treated as ordinary smugglers? It is not simply a question of prohibition: it is a question of smuggling as well. The coast guard recently captured one English schooner with \$450,000 worth of contraband liquor on board. The Committee of One Thousand say to our British friends: "The sanction of your law is given to the breaking of ours. Your ships, under your flag, bring to our shore what is, in the struggle, contraband of war. We have tried to help you. Our sons and brothers lie in silence beside yours. Help us! We venture no word as to method—you will 'find a way.' In the comradeship of great peoples let us give sturdy rebuke to what in common conscience we both know is unfair play; let us stand together for the common action which places character above gain and expresses in very deed the friendship of which no man, no nation can rob us."

### Will They Close This House By the Side of the Road?

FOR A NUMBER OF YEARS the Disciples have conducted Brotherhood House in the Russian quarter of Chicago's west side. Rev. Karl Borders, who has had missionary experience in the Philippines and done relief work in Russia, has been the efficient director. He has recently resigned and rumor has it that differences between his judgment regarding program and that of some of the secretaries of the supporting missionary society is the cause. Mr. Borders desires the house to be as largely as possible a free house of the people. He conceives his function as director as to draw out the inner life of those who come and to direct it educationally toward the higher expressions of life, both individually and socially. Thus the people have made up their own programs with his help, rather than him making them with their help. According to their national custom they have danced at the social events, and responding to their new found sense of democracy they have conducted open forums with every attendant free to express his own budding ideas. There is said to be secretarial objection to the dancing. If the American church folks do not dance, then Russian emigres must not dance in a house supported by church folks. It is also rumored that all the discussions from the forum floor have not been strictly 100 per cent American. Of course, freedom to discuss is not a modern American way to make good Americans out of aliens. Then it is objected that there have not been enough baptisms. If names are not enrolled on a church register it seems to some ardent souls that Christian work is not being done. Work for Russians has lost some of its popular tang anyhow since the bolsheviks have substituted communistic terror for the terror of the old bureaucrats. Then Negroes are moving in, and the budget item for Negro work is voted to other places. It is to be hoped that the rumors of closing are unfounded. Foreign colonies cannot be made American in a day and many of the baptized are far from Christian. Brotherhood House is lifting up a whole community. It would be shameful if its great contribution

were to be sacrificed to the obscurantist prejudices of denominational bureaucrats.

### Sermon Factories Still Busy

HOW LONG IS THE MINISTRY going to permit its integrity to be besmirched by the sermon peddlers? When reference was first made to these gentry in the columns of this paper, it was with the idea that they represented only a minor and humorous aberration, easily to be eliminated by a word of warning. But the samples which are being submitted from ministers in all parts of the country makes it clear that a considerable number of businesses are being sustained by supplying stock sermons for lazy preachers. We have even been offered advertising, scarcely disguised, which would guarantee to such of our readers as may be under the necessity of appearing in a pulpit at weekly intervals surcease from further mental struggle. It is still hard for us to believe that this kind of thing is going on in the proportions that the evidence suggests. It is an insult to the ministry, and if the members of the profession have any due share of pride in their calling they will treat it as such. A preacher in Louisville, Kentucky, has responded to one of these offers in the way that every minister ought to respond. "I shall appreciate it if you will remove my name from your mailing list," he wrote one of these sermon peddlers. "I have not yet reached the state of imbecility or the disposition to plagiarize that would lead me to respond to your appeals to buy sermons. A company that caters to the needs of preachers should remember that there is a commandment still in the Bible which says, 'Thou shalt not steal.'" More straight talk of that sort from the men who are being insulted by inclusion on the sermon peddler's "sucker list" would bring this sorry business to a quick finish.

### Here's to Good Old Yale; Drink 'Er Down!

THE CLASS OF '75 of Yale university proposes to hold its fiftieth reunion in Montreal. Its spokesman, Mr. Newell Martin, to be addressed in care of the University club, New York city, has written President Angell that he and his fellow anniversarists cannot consent to the dry regime which the university authorities have suggested for returning graduates. Therefore, all aboard for Montreal! "There are about thirty of us left," Mr. Martin is reported to have told the newspapers. "They would nearly all be good company with wine, but probably not five would be agreeable if they were served only water. I know I couldn't endure them. Fancy, inviting a gentleman to dine and giving him water! One doesn't go to meet intelligent men even for food—certainly not for water. Think of the dinners years ago to Chauncey Depew; such jolly dinners, with wine, and now—just sitting there stuffing oneself with cold storage chicken! And the clubs—look at them! Every place a morgue, and the more men one sees in

them, the deader they are. Yes, prohibition is effective. It has stopped comfortable drinking." So Mr. Newell Martin, Yale '75, Canada-bound. At latest reports, President Angell was said to be bearing up well under the blow. It was even rumored that additional stenographic help might have to be employed by the president of Yale in order to tell other inquiring college executives how to get rid of that annual campus nuisance—the alumni reunion souse.

## The Issue in Presbyterianism

THE PRESBYTERIAN CHURCH in the United States of America is at an hour of crisis. Prophets are not wanting who see, at no distant remove, another such split as has darkened the history of the denomination with a record of divisions and reunions. A special committee is being formed to study the effect of the judicial decision of 1925, and to seek to bring to next year's general assembly proposals for procedure that will make it possible for the liberal elements in its ministry to stay within the Presbyterian fold. There seems to be a general understanding that until this committee makes its report a year hence, there will be no attempt made to enforce the recent decision as a standard in the presbyteries. "A definite break in the church has been averted for at least another year," says Dr. Henry Sloane Coffin. But a year is no long time, and it is not yet at all clear that a special committee, however pacific its intent, can do much to repair the damage done by the formal decision in the case of Gantz vs. the synod of New York.

This crisis within Presbyterianism is the more to be regretted because it has come at a time when the temper of the church has shown itself to be definitely conciliatory. The party which bids fair to profit most by the judicial decision made at Columbus is the party which the commissioners of the church, meeting at Columbus, had emphatically rebuked. Even Mr. Bryan was rumored to have repudiated the methods of the fighting fundamentalists at the recent general assembly. On vote after vote it was made clear that the ultra-conservatives, by their appeal for a packed assembly and by the distressing bitterness of their attitude, had forfeited the confidence of the rank and file of the church. "A truce on the warfare; we all be brethren!" was the clear intent of the church reflected at the general assembly. Yet this whole desire of a church for peace has been placed in jeopardy by a single decision on a disputed point of church law. In the Presbyterian church, as has happened in other constitutional bodies, the jurist stands in the path of conciliation.

The history of the judicial decision of 1925 is familiar to most of our readers. A year ago the presbytery of New York licensed to the ministry two candidates who, while expressing unqualified belief in the divinity of Jesus—such belief, as one of them put it in his written examination, as to make "any effort to describe the difference between him and ordinary humanity as 'merely

one of degree' . . . utterly inadequate"—were unready to express either belief or disbelief in the doctrine of the virgin birth. Albert D. Gantz and others—that is, the small fundamentalist group in the New York presbytery—complained to the synod of New York against these two ordinations, holding that while the candidates had answered in the affirmative the constitutional questions as to their acceptance of the Westminster confession of faith "as containing" a system of true doctrine, their refusal to avow an active belief in the virgin birth constituted a real negative. This, of course, was a throw-back to the vote in the Indianapolis general assembly of 1923 when the five fundamentalist moot points—inerrancy of scripture, substitutionary atonement, bodily resurrection, virgin birth, and belief in the Biblical miracles—were voted to be essential articles in the confession. The synod of New York, a liberal body which has never acknowledged the constitutionality of the vote of 1923, refused to sustain the Gantz complaint against the presbytery.

In the view of the majority in New York, that should have ended the matter, as the synod concurred in the claim that, under the constitution, the presbytery alone has the right to pass on the qualifications of ministerial candidates. Mr. Gantz, however, carried his case to the general assembly, which upheld its judicial commission in deciding, first, that the assembly has the ultimate control in all matters of ordination, and second, that it is necessary for candidates for the Presbyterian ministry to avow "clear and positive" belief in the doctrines voted in 1923 to be essential. In this particular case the doctrine called in question happened to be that of the virgin birth, but the decision would have been the same had the candidates been unready to affirm belief in any of the other four points. The case was therefore remanded to the synod of New York, with the command that it take "appropriate action, in conformity with the decision herein rendered"—whatever that may mean. The two candidates, now ordained, were not unfrocked, but the presbytery and synod were placed under the onus of having "erred" in licensing them.

So much for the history of the case which has brought Presbyterianism to this constitutional crisis. The interpretations placed upon it differ violently. To the man in the street—and, what is more important, to the student in the college who might have looked forward to entering the Presbyterian ministry—the one fact which stands out is that the highest judicial body in the denomination has declared that a presbytery does wrong if it admits to the ministry a candidate who stands in any doubt on a doctrine which is mentioned in the Bible and in the confession of faith. So far, the doctrines about which the fight has centered are the five battle-cries of fundamentalism, already enumerated. But if the criterion of the judicial decision of 1925 is established—appearance in both Bible and confession—and the votes of assemblies, as in 1923, are recognized as binding interpretations of the constitution, then it seems to the onlooker that the Presbyterian church may, with perfect consistency, one day be requiring of its minis-

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terial candidates "clear and positive" belief in the creation of the world in six days or the damnation of fore-ordained infants as a requisite for ordination.

The fundamentalists, of course, interpret the decision as a proof of the legality of their whole course of attack. "All that we have been hoping, striving and praying for," says Dr. Clarence Edward Macartney, "has been magnificently vindicated." This "vindication" is said to be threefold; first that the presbyteries have no rights not subject to review by the general assembly and abridgement by majority vote of that body; second, that there must be "complete and enthusiastic" acceptance of the whole Westminster confession by all Presbyterian preachers; and third that the virgin birth is now established, in particular, as an "essential doctrine" of Presbyterianism. The issue for Dr. Macartney and his friends thus becomes, from this time on, the securing from the presbyteries of acknowledgment of the authority of the assembly to impose such binding interpretations of Presbyterian law.

For other Presbyterians the decision represents an issue entirely different. It is not a question as to the essential or non-essential character of the doctrine of the virgin birth. It is a question as to what are the constitutional guarantees of the denomination, and the extent to which the presbyteries are to be asked to surrender those guarantees to the keeping of a politically chosen body with a life restricted to but a single year. To the hundreds of Presbyterian preachers and elders who stand appalled at the decision rendered in Columbus, it is not a question of doctrine that is primarily at stake at all, but a question as to whether a basis of denominational unity, affirmed at the adoption of the constitution of the church almost two centuries ago, and reiterated since on many occasions, is now to be abrogated. In other words, these Presbyterians have no interest in further debate as to modernism or fundamentalism, liberalism or conservatism. From this time on, as they interpret the issue now raised, the question is one as to constitutionalism or mob rule. For, say they, if the politically elected assembly is to have the right to "interpret" the constitution of our church, then Presbyterianism becomes a yearly scramble to elect a majority of assembly commissioners. That way madness lies.

The men who will be fighting during the next year to preserve the Presbyterian church against mob rule really have a very simple, and, it seems to us, an absolutely convincing case. They begin with the fact that the Presbyterian church is a constitutional church; the constitution having been adopted first in 1729 as a means of bringing and holding together the diverse elements which had come into the colonies from the Presbyterians of Scotland, of Ireland, of England, and which had evolved in still other directions under the pioneer conditions of the new world itself.

This constitution, its defenders point out, expressly and from the beginning, made room for liberty of interpretation on the part of the ministry and eldership in regard to the articles of the creed. Comparison of the

act adopted in America in 1729 with the Irish and Scotch documents at this point is immensely enlightening. American Presbyterianism began by pledging itself to "admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of heaven." It went ahead to describe its Westminster confession "as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine," and specifically excepted the ministry from subscription save to "the essential and necessary articles of said confession."

Then, to make this matter clear beyond dispute, the adopting act of 1729 specifically named the synods or presbyteries as the bodies which should decide whether the articles of the confession to which candidates were not ready to subscribe were or were not "essential and necessary." This section, as one church historian has remarked, "is the pivot of the history of the American Presbyterian church," and as such should be pondered:

In case any minister of this synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said confession or catechisms, he shall at the time of his making said declaration declare his sentiments to the presbytery or synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds and to ministerial communion, if the synod or presbytery shall judge such scruple or mistake to be only about articles not essential and necessary in doctrine, worship, or government. But if the synod or presbytery shall judge such ministers or candidates erroneous in essential and necessary articles of faith, the synod or presbytery shall declare them incapable of communion with them.

This is the Presbyterian constitution, and has been such since 1729. Furthermore, this constitution can be altered in only one way, by a proposal for change formally submitted to all the presbyteries—there are now 299 of them—and formally approved by two-thirds of these bodies. When the general assembly of 1925, therefore, undertook to tell a synod and presbytery how it should have proceeded in a matter so explicitly placed in the care of that synod and presbytery, the Presbyterian constitutionalists affirm that the assembly was exceeding its constitutional rights, and must be so doing until two-thirds of the presbyteries have voted to enlarge its powers.

It is a good thing to remember the history of Presbyterianism in this country in the light of this constitutional basis and the issue again springing out of it. There have been two major splits in the church on doctrinal issues, one in 1745 and one in 1837. Both came over the question as to the degree of conformity to the Westminster confession to be required of ministers and elders. In both cases as it happened the conservatives centered about Philadelphia and the liberals about New York. In both cases after years of division there was reunion, each side recognizing the orthodoxy of the other, so that, after the break was healed, the position of the liberals was established.

Even more impressive is the precedent established as recently as 1903, when the reunion with the Cumberland Presbyterians took place. It is the contention of the modern fundamentalists that, while the constitution



cannot be altered except by approval of two-thirds of the presbyteries, they are not, in having the general assembly adopt by its vote what are "essential doctrines" altering the constitution, but are merely "interpreting" it. On the right to indulge in this sort of interpretation their whole case hinges. But it is only twenty-two years since the church clearly repudiated this construction. For at the time when the Cumberland church was considering reunion, the Cumberlanders, being liberals and perhaps apprehensive of the very issue that has now arisen, caused the larger church to send down to its presbyteries for formal adoption a *statement of interpretation* of the constitutional requirements for entrance into the ministry. This statement of interpretation was approved by the necessary two-thirds of the presbyteries, and is now included in the book of discipline of the church as the declaratory statement of 1903. If it was admitted, as a contingency of action in 1903, that an interpretation of the constitution required the same approval by presbyteries that a change in that document required, how can it be maintained that, twenty-two years later, this safeguard has been destroyed, and that the meaning of the constitution is now at the mercy of a casual majority in a casual political assemblage?

The men who will refuse to recognize the right of the Presbyterian general assembly to establish, by interpretation, standards as to doctrines essential under the confession of faith, and who will refuse to acknowledge the right of the same body to take from synods and presbyteries their control of the ordination of ministers, are fighting for the whole future of constitutionalism in American Presbyterianism. If they fail, the Presbyterian constitution is reduced to a form of words, without significance or power. An exodus from the Presbyterian ministry will thereupon become inevitable. And enlightened religion in this country will have received a blow from which it will not soon recover.

## The Established Church of Tennessee

*"The hand that writes the pay-check rules the school."*

—W. J. Bryan.

AS THE EXPONENT of a lofty idealism, Mr. Bryan seems to have missed fire rather more lamentably and completely than usual in coining the above aphorism with reference to the Tennessee law prohibiting the teaching of evolution in the public schools. A brief syllabus of our criticism of this utterance is as follows: First, it is a vicious and ridiculous program of social action. Second, he does not mean it. Third, the thing that he does mean is nearly as bad.

Time was when Mr. Bryan did not so complacently entrust the policies of government to the check-writers. It sets us wondering how far he would carry the application of the principle. Undoubtedly the hand that writes the pay-check rules the chautauqua, though we have not seen it so succinctly stated. It is currently believed that the hand that writes the pay-check for campaign expenses

rules the candidates and dictates the platform. This may be slander, but why should it not be a welcome truth? If money is to decide what shall be taught in the schools, why should it not also decide the much less important matter of what shall be promised in a party platform? It is usually accounted a criticism of the church when the assertion is made that the hand that writes the pay-check rules the preacher. Doubtless it often does, and if Mr. Bryan's principle is the true one we may yet hear it boasted as one of the hitherto unrecognized merits of the church that it responds so promptly to economic influence and articulates so distinctly the sentiments of its financial constituency. Up to the present time, the heavy contributor who operates a sweat-shop or exploits child-labor and tries to control his preacher as he does his other employees has not been a popular figure in fiction, but he now has a serviceable slogan with which to start a campaign of vindication: "The hand that writes the pay-check rules the church."

And how about the press? Perhaps it is, or should be, ruled by the hands that write the checks for advertising and subscriptions. We know some papers of which this seems to be true, but they have not been generally regarded as exponents of the highest journalistic ethics, nor has their purchased advocacy been most valuable to the causes which they have espoused. The majority of newspapers, we are confident, have so far been free from the control of editor by counting-room, and we do Mr. Bryan the credit of believing that the same statement could have been made of the Commoner in the days of his editorship.

The natural and unstrained meaning of the dictum which we have taken as our text is that school policies and curricula should be determined by the people who pay the taxes and, if that principle is to be applied fairly, that each tax-payer's vote should be given weight in proportion to the amount of tax that he pays. To see the principle in all its sordid ugliness, it should be realized that it logically involves the disfranchisement, for this purpose, of those who do not pay taxes and plural voting by those who do. If the relation of a state to its schools and other constructive enterprises is analogous to that of a corporation to its business, then voting power should be in proportion to the amount of taxes paid, as in a stock-holders' meeting voting power is in proportion to the amount of stock owned.

We know very well that this is not what Mr. Bryan means. It is the logical implication of the slogan in which he has chosen to sum up his argument for purposes of rhetorical effect, but it has no such meaning for him. Richly endowed as he is with gifts of popular oratory, he has never been either blessed or hampered by a sense of logical coherence. What he doubtless means is that, since the people considered as a whole provide the funds for the support of the public schools, to the people as a whole belongs the right of determining how their money shall be spent. Stated in this way the proposition has at least the merit of sounding like democracy rather than plutocracy, and we suggest—without charge, and without even the hope of thanks—that the argument will be strengthened by substituting some such statement for the "hand-that-writes-the-pay-check" dictum.

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Yet even this amended program is fatally defective. There are some things which even the majority, whether as citizens or as tax-payers, have no right to do with their own money, and there are some things which they cheat and injure themselves by attempting to do.

In a country where church is separated from state, where the rights of minorities are supposed to be guarded, and where some measure of freedom of thought is guaranteed by the constitution, the majority has no right to establish and maintain at the common expense an institution to promulgate a set of religious doctrines. If the fundamentalist majority in the Tennessee legislature can prohibit the teaching of a scientific theory which it believes to be contrary to the dogma that the writer of the book of Genesis was inspired to give an infallible account of the method of creation, a Catholic majority in some other state might with equal right prohibit the teaching of historical facts tending to weaken faith in the perfection of the papacy, a Mormon majority in another state might forbid the teaching of anything contrary to the weird fancies of the book of Mormon, and an atheist majority might forbid the teaching of anything reflecting credit upon the Christian religion. It is not a question as to which of these systems of doctrines is right. The whole scheme of using the power of a local majority to enforce the promulgation of a sectarian doctrine through a governmental agency is un-American to the last degree.

To say that the Tennessee law does not require the teaching of the Genesis narratives as authentic history and biology but only prohibits teaching anything contrary to them, is a mere quibble. What the law does is to establish Genesis as an infallible criterion of scientific truth. You can't teach geology, biology and anthropology at all without teaching something about the process of world formation, the relations of species, and the early history of man. Wherever Genesis touches these topics, as it does at many points, the law in intent and effect requires that the content of the teaching be determined by the Genesis narratives rather than by scientific research. This in effect requires the teaching that the Bible as interpreted by the fundamentalists is the final authority in these fields. If fundamentalism were a sect—as it is, in some important respects—it would be at once obvious that the purport of the law is to make it the established church of Tennessee with every teacher its priest and an altar in every school-house.

For a voting majority to attempt to enforce its religious and scientific opinions by law is not only an infringement of the rights of minorities but an injury to the majority itself. It means the end of progress, the paralysis of thought, the negation of free inquiry. It is as nearly suicidal as any act of a self-governing people can be. No republican state, so far as we know, has been stupid enough to pass a law forbidding a professor in its state university to argue in favor of free trade, and no democratic state has enacted a prohibition against teaching the merits of protection. Doubtless there is a good deal of erroneous teaching in economics, political science, sociology, and history, as well as in biology and geology. How can a state protect itself? There is no way in which it can do so with absolute certainty. Human knowledge is always mixed with error, and even the wisest of us probably know some

things that are not so. Probably the best way of promoting sound learning is to secure teachers and educational executives who have had the advantages of the best available training and give them freedom. Certainly the worst is to attempt to establish scientific truth by act of the state legislature.

## The Elephants

### A Parable of Safed the Sage

WE WERE IN A CITY named Singapore, and a man spake unto me, saying: Buy these Two Elephants. They are of Solid Ebony and their Tusks are Real Ivory. I will sell you the two for Five Dollars, American Money, not one cent less. Very cheap price; how much you give?

So I gave him Two Dollars and took the Elephants.

And I showed them unto Keturah, and she said, They will be nice for two of our Grandsons.

And I said These are not for the Grandsons but for me.

And she said, Who will dust them?

And I said, I should worry about that.

And we came unto Rangoon. And a man spake unto me, saying, Here is the place to buy Elephants. I have this one of Solid Brass, of good design, cast in mine own Factory, and the price is Ten Dollars. Very Cheap.

So I bought that one for Four.

And there came a man to the ship having one of Teak Wood, and I bought that.

And Keturah said, Art thou starting a Menagerie? And shall I procure for thee a Noah's Ark for thy Toys?

And we came unto Calcutta. And there I found two other Elephants of Ebony, and I bought them.

And by this time Keturah was silent.

And we came unto Ceylon, and I went ashore and made a purchase, and there were coming to me as change Five Rupees. And I bought two more Elephants.

And Keturah looked at them and said, It is remarkable that they can carve them so well and sell them at such a price.

Now on the next day I was ashore, and I met a man who had Elephants carved in Coconut Wood, and they were very cheap. And I said, It is not worth while to give Ebony Elephants unto the Children when these are so good and so cheap. And I bought Four of them for my Granddaughters.

Now when we were on the ship again, behold Keturah came from a trip of her own, and she told me of what she had purchased in a Silk Dress and in India Prints. And she had another package. And she said, First let me see what thou hast in that package. And I opened my Four Elephants. And Keturah laughed, and she said, Now will I show thee what I have. And she showed me Five Elephants which she had bought for her Grandsons.

And she said, They are so Cheap, and so well carved, and I thought it would be difficult to take any of thy herd away, so I bought these.

And I laughed long at her for having chided me for buying Elephants and then buying some of her own.

And I said, Never mind. We have yet to visit Bombay. There may we both buy some more.

# Missionary Motive and Message

By William E. Barton

**A** CRUISE AROUND THE WORLD on one of the popular present-day chartered ships affords a limited opportunity to see and learn about anything, yet offers a most instructive possibility of learning something suggestive about almost everything. To one who has been for many years a deeply interested friend of foreign missions, such a tour can but be illuminating, even if in some aspects disillusioning. If one were to answer in two words concerning his impression of foreign missions gathered from such a view of the world, he would almost certainly answer, first, that he returned with an accentuated realization of the pitiful smallness of the missionary force as compared with the inert if not actively hostile mass of those populations whom it is undertaking to influence; and secondly, I think he would have to say that under all the conditions he was impressed anew with the value of the work accomplished in education and sanitation and general helpfulness as well as in effective evangelization. Those are the two impressions I am bringing back with me after having sat in at this moving-picture of missionary work around the world.

But a thoughtful observer cannot stop with these impressions. He still contemplates with deep concern the pitifully small lump of leaven, and the immeasurable mass on which it is to work, and wonders whether missionary work as at present done represents the best that an intelligent Christianity has to offer to a very needy world. Generalizations are dangerous, and I must choose between the mere recital of snap-shot impressions and the generalizations which assemble themselves in my own mind as the result of them. I shall generalize, and there may be men who rise up and bring larger knowledge than my own to confute and confuse me. Nevertheless, this is the way the situation takes something of shape in my mind.

## CHANGES IN INCENTIVE

The first American missionaries who crossed the ocean somewhat more than a hundred years ago, and gave their lives to the work of evangelization in China, India, Africa, Turkey, and the islands of the Pacific, believed that all heathen souls were doomed to everlasting damnation in hell. That belief was a powerful incentive to missionary endeavor. Missionaries went out to rescue brands from the burning. No lesser estimate of the necessity for their work would have sent them. When we modern pilgrims visit the fields of their labor and form some idea of the hardships of their journey and the incredible difficulty of their undertaking, we may well be thankful that they believed just what they did. Their ignorance of the vastness of the divine mercy was a mighty asset. It would have been a misfortune if they had believed in a God any more merciful than the one in whom they believed. The modern missionary does not believe that the whole heathen world is doomed

on account of an ignorance for which it is not responsible. The modern missionary respects the men who held the earlier belief, but for himself, it would be a dogma of inherent atrocity. He does not and cannot hold it, and neither can or does the church at home that sends him out to preach.

Doubtless I shall be told that there is a church here and a missionary there who does still believe what I am saying the modern missionary does not believe, but that church and that missionary are an anachronism. I am writing of the modern missionary and the modern missionary church, and not of things obsolete, even though contemporary. Furthermore, I do not intend to stop at each stage and defend my own generalizations. If to any man my sweeping inclusions seem incorrect, he is welcome to his opinion. I think I am correct when I say that no longer does the missionary abroad or the church at home believe that every heathen soul is doomed to everlasting fire. And thereby is lost what was once a powerful motive for missionary work.

## BY-GONE MILLENNIALISM

Without pretending to chronological accuracy, let me say that the next group of missionaries as they range themselves in my classification went forth under some phase of the millennial appeal. Jesus Christ was coming back to earth, day after tomorrow, week after next, or if not so soon or at any definite date, still quickly. The gospel of the kingdom must first be preached to all nations, not usually for their conversion, though it is but fair to say that the men who did the preaching earnestly strove for that, but to "evangelize" the world in the sense of letting everybody hear the name of Jesus and obtain some idea of his salvation. The purpose of the preaching was to give God an excuse to damn the world. That is a very bald and perhaps almost unjust way of stating the matter, for the men and women who did the preaching were working hard to save the people to whom they preached, though in general they did not expect that the world was to be saved.

Without pausing to defend my generalization against those good people whom it may offend, and whom I do not desire to offend, I go on to say that that, too, is a motive that belongs to the past. Jesus is not coming in the flesh, now or ever. The world is not near its end. The eschatology involved in this program is mistaken. To be sure, missionaries will continue to go forth for centuries to come, preaching that Jesus is soon to return in the flesh and that the gospel must be preached to all men first, and these will be, many of them, most earnest men and women. Not only so, but their belief in this doctrine will be as it has been for many others a powerful and impelling motive. But it belongs to the past. It is not the motive which must lie at the root of the sustained missionary effort of the centuries to come. We must approach the pagan world with a very differ-



ent eschatology, and it must yield us another form of missionary motive.

#### PASSING OF SECTARIANISM

The next group of whom I speak, and of these also with profound respect, is those who have gone out to establish in heathen lands denominational organizations of the same nature and pattern as those to which they belong in America. Mission boards are denominational. They possess the enormously effective machinery of their ecclesiastical relationship. I want to pay my tribute of appreciation to sectarianism in missionary effort. The smallest and narrowest of sectarian organizations learns to pray with the map of the world open before it, while the so-called union church is often so complacent in its having solved the problem of Christian union that it supposes itself spiritually to be rich and increased with goods and knows not that it is miserable and poor and naked. I am no indiscriminate hater of denominationalism.

And yet I say that sectarianism in foreign missions, and the sectarian spirit in church work at home, whatever the value of its work hitherto, is obsolete, and ought to be obsolete, as an effective program. One hears the story in many forms, but this is the way I just heard it in India. An American encountered a native colporteur distributing tracts which he thought, and correctly, were probably Christian, but he could not read them; so he asked, "What is your religion?" He expected the man to say, "I am a Christian," which was sufficient for his purpose. He merely wanted to know whether he was a Buddhist or a Hindu or was distributing Christian literature. The man answered, "I am a Canadian Baptist." Heaven forgive him for not being a Dutch Reformed or a Southern Methodist or a Scotch Presbyterian!

Sectarianism in foreign missions is dead wrong. Insofar as it was ever right or excusable, it is right or pardonable no more. It is bad enough at home; it is tragically absurd in the face of the pagan world. And it cannot last. Spite of all that misguided zealots are doing to perpetuate sectarian divisions in foreign missionary work, that method is doomed, and the sooner Christian America knows it the better.

#### CHRISTIANITY MUST NATURALIZE ITSELF

One more generalization and I am done with this part of my theme. The first missionary preaching was an imported gospel, an exotic. That was inevitable. But Christianity in the first and second centuries had to naturalize itself in Asia Minor and in Europe as it made its way out of Palestine, and it must certainly naturalize itself in the lands to which we send it.

My good wife and I spent an evening as guests of a missionary and his wife whom I hope will not see this article. I know that they do not subscribe to this paper, and I greatly trust I shall not hurt their feelings or sin against their hospitality. They are excellent, hard-working people. He was born in India, and educated there and in America, from which country his father went forth as an American missionary. He has an in-

herited love of his work, and to do it faithfully is a passion with him and equally so with his intelligent and cultured and consecrated wife. He was originally an American Presbyterian; now he has become convinced that immersion is the proper mode of baptism, and he has established an undenominational work, independent of all boards, and is preaching a very literal and very earnest gospel. Now as to whether Jesus was immersed or not, I would not care to argue, nor if I knew it to be a fact that he was so baptized, would I consider that fact as settling the question of the present day mode of baptism; but the question is not whether he is right or wrong about that; his emphasis on that rite and the form of its administration is but one phase of what seems to me a pitiable limitation of a good man's work. I do not forget that Judson, for a like conviction, entered upon what every one must recognize as among the noblest and most successful of missionary careers. I only mean that willing as I am that this good man shall baptize his converts in any way that seems to him right, and willing as I should be to assist him in baptizing them so, his whole method and emphasis seemed to me archaic. It was good enough for Judson, but not good enough for us, nor pardonable in the sight of God. The times of this ignorance God winked at, and now calleth on all missionaries and all Christians who send missionaries to repent.

This same good man had photographs of himself cutting off the little scalp-lock of Hindu converts as preliminary to their baptism. Now perhaps he is right, and conversion to Christianity needs visible marks in the flesh or its appurtenances. But I could not force myself not to ask, "Is this the best way? Would Paul have insisted on the cutting off of such a badge? Might he not have said, 'If you have a scalp-lock and care for it, keep it, but don't talk about it; if you don't have one, don't grow it. If it offends anybody, try to make him understand that it is none of his business, but if you think it injures your influence, cut it off.'"

#### WRITING THE GOSPEL AGAIN

Who is going to write for these pagan people their gospel according to Matthew, finding in their own pre-Christian faith the promise and potency of a faith in Christ? Who is going to do for them the courageous task which some unknown man did in the first century in saying in the epistle to the Hebrews, "Christianity fulfils every hope your own religion ever gave you, and does it better?" I should need another article to treat of this theme as it vaguely suggests itself to me, but I throw out the suggestion here for what it may be worth.

Something of this sort I said to Bishop Fred B. Fisher, of Calcutta. Every Methodist in America ought to be proud of him, and there is no reason why Methodists should have a monopoly of that pride in the spirit of a good and strong man. He spoke last year to 53,000 college and university students, which is an average of a thousand a week, and I have it on good authority that he was heard with enthusiasm. He believed that in every foreign land Christianity must adapt itself to the life and temperament of the people, and that the

gospel is capable of such adaptation. I remember to have read a statesmanlike article by Dr. E. C. Moore, president of the American Board of Commissioners for Foreign Missions, in which he set forth a far-visioned interpretation of Christianity's naturalization in the far east. That paper and the plan of Bishop Fisher seem to me akin and admirable.

#### WHY MISSIONS AT ALL?

I know that my generalizations are too broad to be wholly just. I am not attempting an accurate analysis, but only certain wide definitions of purpose and method. When I say that the first American missionaries believed that all the heathen were lost, I do not forget that those good men had the saving grace of inconsistency, and that when their converts asked, "Is my father in hell? He was a good man, and would have believed in Jesus if you had come sooner," they admitted their faith in a divine goodness greater than their theology. But I am asking what is now to be our motive in missionary work. I talked it over with a business man on our ship who said, "It seems to me the religion of these people in some respects was not so bad; why should we be sending them ours? Is not their religion good enough for them?"

He had seen and so had I in the Chinese city where we had lately been, the signs of the Standard Oil com-

pany, and the Singer sewing machine, and the International Harvester company and the Remington typewriter and the Ford automobile. I asked him, "Was China crying for any of these things that we are marketing here? Did they not have a bean-oil that served their purpose before they heard of coal-oil?"

"Yes," he answered, "but America had a better oil, that gave a better light at less waste of human life and eye-sight, and America has the goods and the enterprise to seek a market for her superior products."

I told him he had stated in commercial terms what was essentially the modern missionary motive, and that the church of Christ in America would consider withdrawing from its work in foreign lands when the Standard Oil company and the Remington typewriter and the Ford car and the Singer sewing machine called home their agents, and not till then.

We have a better religion than the people of China or India. And they need it. Yes, and we need the foreign market for the gospel. But the gospel must take on the form and manner of life of the countries where it is preached. We must not try to make American Baptists or Scotch Presbyterians out of the people of India or China. The Word must become flesh, the kind of flesh of the people to whom we preach it. So, and only so, can the modern church evolve a missionary program inclusive enough for the whole world.

## "They Knew Me!" Said Mrs. McGonigle

By George A. Coe

WHEN SHE CAME TO OUR DOOR to apply for the position of housekeeper, she was seventy-three. A short, slight, worn and wiry figure, with a crisp voice, laughing eyes, old-fashioned clothes. Evidently she had been 'through the war'; but after inspecting the apartment, and learning that she would have nobody but two professional men to look after, she decided that she would not retire from house-work—just yet. Nevertheless, "I should like you to know," she said, "that I have already paid for old-age care in a Sisters' home. So, if I become disabled, you will know what to do."

A characteristic piece of foresight, and it did not stop with old age. "I have a cemetery lot in Springfield all paid for," she remarked, "and now I think I'll write to an undertaker there to find out how much it will cost to take me there and bury me." A few days later found her in an unusually placid state of mind. For she had heard from Springfield, and she had written again. "I have enough to take me there and bury me decently"—with an almost triumphant air—"and I've arranged everything with the undertaker."

She was "Mrs. McGonigle" to us always; we couldn't think of addressing such a personality by her first name. Nobody ever could have made a 'slavey' of her; she had too much force, shrewdness, dignity, humor, friendliness. Her sentiments, moreover, were worth listening to.

"I see that they are again talking about home rule for Ireland," I remarked.

"It's time!" she snapped.

"Well," said I, "the English would be glad to grant it, but the Irish can't agree among themselves."

"Let them give us home rule, and then let us fight it out among ourselves!" she cried.

Then, straightening up, and expanding her diminutive chest, she poured forth an oration—yes, an oration—on the history of Ireland's wrongs.

Energetic, incisive, dominating, she commanded her duties rather than being commanded by them; she commanded the tradespeople likewise. Yet something had softened her almost imperious nature, and made her lean towards anyone who needed a friend.

"I said to the grocer's delivery boy, 'How old are you, me boy?' 'Fourteen,' he says. 'Why ain't you in school?' says I. 'Because I have to support me mother,' he says."

Then it was a young fellow at the butcher's. He was guilty of a slight financial irregularity: "But O, I hope they'll give him another chance!"

Day after day on her way to market she had noticed an invalid taking the sunlight in a wheel-chair by a doorway. One day she bowed. Another time she asked how he was feeling today. Then it became, 'What seemed to be the complaint?', and from then on she and he became

chatty, like back-fence neighbors in a village. And this was New York!

"Tom, our iceman, is drinking, and it's growing on him; I smell it on his breath. Too bad; such a great, strong fellow, and he seems to be a good sort of man, too."

When Easter was approaching she said to him, "Tom, are you Irish, as I am?" "Yes." "Are you a Catholic?" "I was once, and my wife is now, but I haven't been inside a church for eighteen years." "Tom, Easter is near; isn't this a good time for you to renew your vows?" But Tom declared that he wanted nothing more to do with such things, and she—she waited, and planned. Next year, during Lent, she approached him again. "Tom, I'm an old woman, and I'm not long for this world. Before I go, I want to give you something," placing in his hands a small box. He opened it, and there was a beautiful rosary.

Having perceived her interest in the liquor question, during 1918 I remarked to her, "Mrs. McGonigle, it looks as if the prohibition amendment would pass."

"Thank God!" she cried, "I've been prayin' for it for over twenty years!"

It was an impetuous outburst, which she felt required her to explain. "You've seen how I feel, and I guess I'd better tell y' why. My husband was not a bad man, but liquor was too much for him. Y' know that I once worked in the cotton mills in Fall River. Why did I, a married woman, have to leave me home and become a fact'ry op'rative? It was liquor!"

When at last the ratifications by the states had reached the requisite number, my house-partner and I, realizing what a momentous matter this was for Mrs. McGonigle, invited her to come to the dining room, where we had something important to tell her. With some formality we notified her that the amendment had been adopted. With no formality, however, did she receive the good tidings. Again there was her "Thank God!" And a little later some more of her life-history thawed out.

"I've told you only a part of why I'm down on liquor. Though I've never had chick nor child o' me own, I've brought up five children, earning the money to do it with. I'll tell y' why: Liquor did it! It got hold of me married sister's husband; and it got hold of her; and they neglected their children. The whole five o' th'm were gettin' no bringin' up. So, after talkin' with Father Kelly about it, I took 'em in to give 'em a chance.

"My man said he wouldn't have 'em in the house; but I says to him, 'I've paid f'r this house by me own labor; it belongs to me, and me and th' children are goin' to stay in it. Y' can choose y'r residence!"

"Well, they stayed. I kept 'em clean, and I clothed 'em, and I give 'em a proper bringin' up. There wasn't any neater children on the street. But their father and mother never got the better of liquor.

"They can't tell me annything about what liquor does," she continued. "D'ye remember hearin' some rather loud talkin' in the kitchen a few nights ago?" I admitted that I did recall something of the kind.

"Well," said she, "it was a relative o' mine who'd never before come to see me all the years that I've been workin' in New York. She drove up in a taxi, and she was all fussed up and excited. She was in trouble with the driver

who was waitin' outside, she said, because she didn't have money enough to pay her fare; and would I lend her a little? It was 'Dear Aunt Mary,' and 'Of course you won't say no,' and tears and cryin'. I knew what was the matter with her. Her breath would have told if nothin' else did. So there was I, a sober workin' woman, expected to help pay f'r that kind o' conduct. I stand by me kin, of course; but d'ye think I was under obligation to share my earnin's with her?"

The fountains having been opened, the stream flowed. Deep anguish had marked the story thus far, but now severity and humor struggled for the upper hand.

"O, I've fought it as well as prayed about it. On the corner just below me house in Springfield there was a saloon where me man spent his money. One spring, when the license was about to run out, I went to some of the ladies in the vicinity, and I said to them, 'Don't y' think 'twould be a good thing to get up a petition to th' common council against renewin' th' license?' They all said 'Yes,' but nobody got up the petition. So I got it up meself."

I should like to see that document. In her marketing accounts Mrs. McGonigle used an original and effective English—"londry," "collieflour," "cabig."

"I got it up meself, and I took it 'round, and the ladies signed it.

"A little above our house there was a fact'ry that employed some eight hunderd hands, mostly young people. Most of 'em had to pass that there saloon at least twice a day, and I knew what it was doin' f'r 'em.

"So, up to th' factory I goes, an' I says, 'Kin I see the proprietor?"

"They told me to sit down, and then, after a little while, they told me to go into the next room. I went in, an' I says to the man there, 'Are you the proprietor, sir?' 'I'm one o' them,' he says, 'what kin I do f'r y'?"

"'Mister,' I says, 'do you know what that there saloon is doin' f'r y'r operatives? I kin tell ye!' An' I told 'im. And then I asked 'im to sign the petition. 'Well, Mrs. McGonigle,' he says, 'ye've raised a new question f'r us. I'm only one of the proprietors, and I can't do annything without consulting the others. Come back at three o'clock, and we'll give you an answer.'

"He didn't have to wait f'r me! I was there at three, an' he says to me, 'Mrs. McGonigle,' he says, 'we're goin' to do more than ye asked; we're goin' to present a petition of our own to the common council!"

"Then I went to th' mayor, an' I says, 'Mister Mayor, do you know what liquor is doin' to th' young people o' this city? I kin tell ye!' An' I told him! An' I says, 'Will ye help me to prevent this man fr'm gettin' his license renewed?' An' he says, 'Mrs. McGonigle, I'll help ye the best I can.'

"He did it, too. The common council voted a renewal, but th' mayor vetoed it. And the people said I did it!

"Well, sir, d'ye think that saloon man give up? He did not. He thought th' storm would blow over before next spring; so he just closed up, keepin' his plate-glass fixtures all ready f'r another license.

"In the spring there was a knock at me door. When I opened it, there he stood. 'Good mornin', Mrs. McGonigle,' says he, friendly like.



"I says, 'Good mornin', sir.'

"Don't y' know me, Mrs. McGonigle?" he says. 'We've lived in th' same block f'r ten years.'

"I can't say as I do," I says.

Here, as she told the story, she straightened up and threw out her chest just as she did when she orated upon the woes of Ireland.

"My husband may know y', but I never associate with th' likes o' you.'

"Mrs. McGonigle," he says, 'ye're too hard on me, breakin' up me business. I've invested \$10,000 in it, and there it lies idle. Come over t' th' place, and let me show y' all I've put into it.'

"Mister," I says, 'I don't know what they'll do with me when I'm dead, but as long as I'm alive I'm not goin' voluntarily into th' vestibule o' hell!'

"Well, he tried f'r another license, but I fought again, and he didn't get it, and so at last he took out his fixtures and moved away.

"He wasn't the only saloon keeper that got acquainted with me, either. One afternoon I had to go down t' th' city hall to see about me taxes, and on the way I had to pass a saloon. Just as I was comin' to it, th' back door opened, and th' good-f'r nothin' that mops the floors and empties the spittoons kicked a poor drunken fellow out and then raised the mop handle to strike 'im on the head. But I let out a scream as if he was tryin' to hit me instead o' th' drunken man, and he didn't strike 'im. Then I went and stood in th' door o' th' saloon an' looked in, and there was the proprietor with a lot o' customers. 'Shame on ye!' I says. 'It's a dirty thing ye're doin',

gettin' that poor man drunk with y'r liquor, an' then kickin' 'im out into th' street. It's ye that ought to be kicked out instead!'

"But we didn't get 'im drunk,' says the saloon man; 'he was drunk when he came in.' 'It don't make a particle o' diff'rence,' says I. 'I'm goin' to th' city hall right now, and I'm goin' to complain of ye.'"

"What did they say to you," I asked, "when you gave them such a going over?"

"Say?" She chuckled. "They didn't say anything; they knew me!"

"Did you actually enter a complaint against that saloon?" said I.

"I did," she replied, "and the license was taken away from him."

"Well, Mrs. McGonigle," I remarked, "you must have acquired something of a reputation in the neighborhood."

"Well, yes," said she, "they came to know where I stood. Back of me house, in the same block, was the Methodist church. Them people did love to sing! I could hear the songs as I worked in me kitchen, an' I learnt sev'ral o' th'm so's I c'd sing 'em meself. Well, one day there was a convention o' women at the church, a temp'rance convention; and they employed me to help with th' refreshments. Well, sir, as I was a-workin' in th' kitchen o' th' church, they come to me and said I was wanted up stairs. So, I wiped me hands and went with them, and what did they do but take me clear up in front, and introduce me to the audience, and ask me to take a seat on th' platform! So there sat Mary McGonigle among the temp'rance ladies! O yes, they knew me!"

## Evolution and Religion

By Ernest Fremont Tittle

*"My Father worketh even until now, and I work."* John 5:17.

*"The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear."* Mark 4:28.

PLEASE LET ME SAY at the outset that my purpose is not controversial. I am not out to attack anybody. I am not even out to convert anybody. If there is any person present who has made up his mind that he cannot believe in evolution, or that he ought not to believe in it, or that in any case he will not believe in it, I have not the slightest desire to convince him that he is wrong. It is not written, Except a man become persuaded of the truth of evolution, he shall in no wise enter into the kingdom of heaven. Many of the greatest saints of the centuries have lived and died without even so much as a glimpse of those thrilling vistas which open before the eyes of the evolutionist. And I have no doubt that during many years to come, persons who could be described as the salt of the earth will live and die with no more understanding of what is meant by evolution than was possessed by St. Francis of Assisi or St. Paul. I am bound to confess that whenever I meet a saint—someone who seems to incarnate the spirit of Christ—I do not wait to ascertain whether he believes in evolution or in any other scientific theory; I at once

thank God and take courage. I have, therefore, no desire to persuade anybody to believe in evolution who does not want to be persuaded, or in whose mind the question of evolution has never been raised.

But I am conscious of the fact that there are many persons in whose minds the question of evolution has been seriously raised. No boy or girl today can go to a first-class high school, not to mention a first-class college, without being introduced to at least some of the data on which belief in evolution is based. I am very sure, therefore, that there is no high school student who does not feel at least some interest in the question which we are proposing to discuss. And I am almost equally sure that there is no parent of a high school student who is not concerned with the question, What is the bearing of the conception of evolution upon religious faith?

Slowly, but surely the conviction is gaining ground that the fact of evolution will have to be accepted. There are no less than six theories of evolution, of the way in which the thousands upon thousands of different plant and animal species have been evolved. And it may be that no single one of these theories can finally be accepted. It may be that although each of them contains some valuable sug-

gestion, none of them tells the whole story. But even though every theory of evolution that has yet been advanced may prove to be inadequate, the fact of evolution is likely to remain undisturbed.

In Uncle Tom's Cabin, the delicious and irrepressible Topsy blandly announces that she never had any parents, she just grew. But we are now in a position to affirm that there is nothing in all the world that never had any parents. Everything that is came from something that was.

There was not, for instance, a certain Monday when there was, in all the world, no single sun or moon or shining star, and then a following Tuesday when lo, the sun shone, and the moon gave forth its light, and the heavens were studded with stars. There was not a certain Tuesday when there was, in all the world, no single tree or flower or blade of grass, and then a following Wednesday when gigantic redwoods lifted their branches three hundred feet into the air, and alpine lillies appeared on every mountain-side, and grass grew in every valley. There was not a certain Wednesday when there was, in all the seas, no living creature, and then a following Thursday when the waters swarmed with fishes. There was not a certain Thursday when there was, on any continent, no single lion or tiger or woolly rhinoceros, and then a following Friday when animals of every description roamed the forests and appeared upon the plains. There was not a certain Friday when there was, in all the world, no single human being, and then a following Saturday when a full-grown man appeared. Everything that is came from something that was. Everything that is came from something that was before that, and before that, and before that. No man or mountain, no lion or lichen, no fish or flower was ever created outright. Everything has evolved, higher forms of life from lower forms of life, and these lower forms from other forms lower still. That is the belief of increasing numbers of men who have devoted a lifetime to study of the evidence. And so, the conviction grows that however little we may yet know about the method of evolution, the origin of species, the fact of evolution will have to be reckoned with by intelligent persons.

What is the bearing of this fact upon religious faith? I shall venture to suggest not only that a man may believe in evolution and still believe in God, but that a convinced evolutionist may find in the conception of evolution a positive support for his religious faith.

### I.

It would, of course, be utterly absurd to claim that Jesus was an evolutionist. Our Lord was no more an evolutionist than he was a republican. He was neither a scientist nor a politician. He was not even a theologian. He was a great mystic, the greatest of all mystics, who saw farther into the heart of reality than any other son of man has ever seen, and in whom, Christians believe, the heart of reality was completely revealed.

But although Jesus was not an evolutionist, there are two sayings of his which, in the light of the evolutionary hypothesis, become almost startlingly meaningful. In the fourth gospel, he is reported to have said, "My Father worketh even until now, and I work." And in the gospel of Mark he is reported to have said, "The earth beareth fruit of herself; first the blade, then the ear, then the full

grain in the ear." A man who believes in evolution may say, My Father worketh even until now. Not in spite of the fact, but by reason of the fact that he has come to believe in evolution, he may think of his heavenly Father as having been continually at work in the world, causing the inorganic to become organic; causing the organic to advance from amoeba to man; causing man himself to advance from those brutish ancestors of ours who first stood erect and developed hands, to those saints immortal in whom the ape and the tiger died. And the man who believes in evolution, as he tries to visualize the process by which his heavenly Father has been working in the world, may repeat with extraordinary appreciation those other words: "First the blade, then the ear, then the full grain in the ear." No man or bit of moss, no crescent moon or bit of crystal, no plant or bit of protoplasm was ever created outright; but, "First the blade, then the ear, then the full grain in the ear." It is not the saying of an evolutionist. But it is a saying which the convinced evolutionist may make use of as he attempts to visualize the way in which his heavenly Father has been working through the ages.

### II.

Nothing could be farther from the truth than the suggestion that "evolution is an invention whereby it is hoped to get rid of God." For, in the first place, it is not the object of science either to prove or to disprove the existence of God. The object of science is far humbler than that. It is merely to study phenomena; to observe the relation of one fact to another, and to describe as accurately and fully as possible the laws which govern this relationship. But when it comes to the greatest of all questions—What lies back of phenomena?—science, as such, has nothing to say. In this greatest of all questions, the scientist as a man may be profoundly interested. But merely as a scientist, he feels obliged to confess that it lies beyond the reach of any instrument which he knows how to employ. He pushes his investigations of phenomena farther and farther back. He divides the atom into its constituents. He speaks of electrons and protons. At this present moment, his mind is fascinated by the thought that electrons and protons may be but the varying manifestations of a single ultimate medium through which an invisible, all-pervading energy works. But when he has pushed his investigation to the very end of the scientific trail, he is just as certainly in the presence of the last Great Mystery as is any savage who has never looked through a microscope, or any child who has never experimented with a test tube.

Moreover, the suggestion that "evolution is an invention whereby it is hoped to get rid of God" is in direct conflict with the undeniable fact that the great majority of evolutionists have believed, and do now believe in God. In one of the last letters he wrote, Darwin himself declared, "I have never been an atheist in the sense of denying the existence of God." Rendel Harris tells us that from his dear friend, Frances Power Cobbe, he learned a great lesson, namely, that "we must not cease to believe that God did anything because we have found out the way in which he did it." If only all of us could learn that lesson, how very much mental pain would be spared us!

Have you ever seen a magician draw a rabbit out of a

hat? When he first showed you the hat, there was nothing in it but the hatband. And yet, the very next moment, out of that undeniably empty hat there came an undeniable rabbit. Marvelous! Miraculous! But suppose some day you should be alert enough—I never have been—to discover how he drew that cunning rabbit out of that ordinary hat. You might cease then to regard the operation as marvelous, miraculous. But would you cease to believe that he had actually performed it? Please do not press my parable too hard. The suggestion is not that the Almighty God is a glorified magician who delights to play tricks on us, but only that, when science unravels one after another the mysteries of life, and we begin to understand how God does certain things, it does not follow that we must cease to believe that he actually does them.

The time, I am afraid, is not yet past when religious people try to pin their faith in God on their ignorance rather than on their knowledge. What is the origin of life? We do not know; so at that point there is really some need to believe in God. What is the origin of self-consciousness in man? We do not fully know; so at that point, too, there is really some need to believe in God. But it now seems almost certain that science will be able, some day, to trace the development of self-consciousness, aye, the development of life itself from inorganic elements. And persons who think of God only in connection with that which is not yet fully understood cannot but view with dread the approach of that day.

How different the case of men and women who have really learned with Rendel Harris the great lesson that we must not cease to believe that God did anything because we have found out the way in which he did it. As yet the marvelous story of evolution has been only partially told. Only a relatively small portion of it has been published to the world. But almost every year now at least a few new chapters are added. And if it shall ever come to pass that men may read how life merged from inorganic matter, and how, step after step, it developed from a jellylike amoeba to the greatest saints of the centuries, then, with an even greater wonder, an even deeper reverence, some future generation may stand uncovered in the presence of the great "I am" and say, "How wonderful, O Lord, are all thy works."

### III.

Nor is there any ground for the charge that evolution would blot out the image of God in the soul of man.

At this point we need to guard ourselves against the silly mistake of judging the fruit of the tree by the root of the tree. Some one advances the theory that the idea of immortality was born of dreams in which the dreamer wandered far afield from the place where his body lay, and so conceived the idea that there is a kind of happy hunting ground to which the spirit goes after death. Now I, for my part, do not know whether the idea of immortality originated in this fashion. But suppose it did. Ought I to conclude that because it did, I today can no longer entertain it—overlooking the fact that modern belief in immortality rests on far different grounds? However the thought of life after death came into the world, it has managed to remain in the world. It has managed to justify itself to some of the greatest minds of the race. It has

proved an ever fruitful source of inspiration for noble living. And it is written, "By their fruits (not by their roots) ye shall know them." Not by the way an idea comes into the world, but by the way in which it works in the world, must its validity and nobility be judged.

So, also, in the case of man himself. Some one advances the theory that man has emerged from lower forms of life. Darwin declared that he bears about in his body the stigmata of his lowly origin. Walt Whitman declared that he is "stuccoed all over with quadrupeds." Some one else has called attention to the presence, in modern man, of more than fifty bodily relics which are of no conceivable use to him in his present state, but which were of use to him at various stages of his upward climb—the vermiform appendix, for instance, and the muscles with which some of us are able to move our ears! But when you have acknowledged that man had a lowly origin, must you come to the conclusion that he is altogether of the earth, earthy? How can you come to that conclusion in the presence of the prophets and poets and saints and seers of the centuries? When a man like Phillips Brooks appears, whatever may lie back of him in a past unimaginably remote, you know that he bears, in his spirit, the image of God.

From the point of view of the evolutionist, in reply to the question,

What is man that thou art mindful of him

And the son of man that thou visitest him?

we may still answer:

Thou hast made him but little lower than God

And crownest him with glory and honor.

Ask any evolutionist, What of man's origin?, and he will reply that man's origin was lowly enough. Ask the great majority of evolutionists, What of man's destiny?, and they will reply, "Now is he the son of God, and it does not yet appear what he shall be, but there is at least a reasonable hope that some day he will become one with the eternal Father of his spirit."

### IV.

But someone may say, If evolution be true, what becomes of the Bible? Well, there is a very pleasing tradition that when Galileo was charged with teachings concerning the heavenly bodies that were contrary to the teachings of the Bible, one of his defenders remarked, "The Bible was given to tell us how to go to heaven, not how the heavens go." Is not that another great lesson which some of us need to learn? The Bible was given to tell us how to go to heaven, not how the heavens go. It was written by men who were concerned to say that God is, and that he is able to do for tempted, troubled human spirits far more abundantly than they ask or think. It was not written by men who were trying to produce a scientific thesis that would procure for them a coveted Ph. D. degree.

"In the beginning," writes the author of the opening chapter of Genesis, "God created the heavens and the earth." Then he goes on to tell the marvelous story of creation in accordance with the fullest knowledge and the deepest insight which he possessed. He had never looked through a microscope. He had never looked through a telescope. He had never experimented with a test tube. He lived in a pre-scientific age. Suppose he were living now. Suppose he were able to avail himself of all the scientific

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apparatus which the centuries have produced, and of all the scientific information which the centuries have accumulated. Would he not tell the story differently? I, for one, believe that he would. But even though he told the story somewhat differently, would he not still say, "In the beginning, God?" And was not that, after all, the one thing which he was supremely concerned to say?

In the second chapter, another writer is trying to tell the same wonderful story. "And Jehovah God," he writes, "formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." He, too, lived in a pre-scientific age. Suppose he were living now. Would he still write, "Jehovah God created man out of the dust of the ground?" Almost certainly, no. But would he still write, "Jehovah God created man"? Without a doubt, yes. And was not that, after all, the one thing that he was supremely concerned to say?

For what, then, shall we go to the Bible? For scientific information which its writers simply could not possess, living as they did in a pre-scientific age? Or for that stimulus to religious faith and that inspiration for noble living which leap from page to page of those glorious scriptures, in which many generations of questing spirits poured forth the deepest convictions of their hearts, and revealed an unparalleled insight into the heart of reality? In the light of evolution, what becomes of the Bible? Why, the Bible becomes, or rather remains, the greatest literary source in all the world of spiritual vision and moral power!

## V.

Let me now try to suggest a few ways in which the conception of evolution becomes a positive support for religious faith.

It provides us, for one thing, with a nobler conception of God. Think, first of all, of a God who dwells for unimaginable aeons in a kind of splendid isolation—a God without a world. One day, about four thousand years ago, he decided to create a world and did create one in one hundred and forty-four hours, after which he rested twenty-four. Then, from his elevated position above the world, he began to direct the world's affairs, interfering from time to time with its orderly processes in order to work a "miracle." A somewhat capricious God; a God, moreover, who, being thought of as dwelling "up there," could only with extreme difficulty be thought of as present everywhere.

With this conception of God, compare the conception made possible by the discovery of evolution. God has never dwelt in isolation. He has always created. The very necessity of his being has obliged him to create. Nor does God dwell somewhere above the world. He is as certainly in the world as a man is in his body—and as certainly more than the world as a man is more than his body. He is, therefore, not far away from any one of us; in him, quite literally, we live and move and have our being. And yet, he is more than we ourselves—more, far more, than the sum total of our humanity. And in what do we become aware of his existence? In occasional interferences with the laws of nature? No! In the universal order of the world; in the beauty and mystery of life; in the discovery

of truth and the achievement of goodness; in the long, costly, sublime advance from mud to man, from savagery to civilization; above all, in Jesus.

Is not this latter a far greater conception of God?

And does not the thought of evolution give us a most helpful standpoint from which to view the evil of the world? It enables us, for one thing, to look at our world, not in the perspective of a few thousand years, but in the perspective of millions of years. On the supposition that God turned out a world complete in one hundred and forty-four hours, we cannot but wonder why it has taken him so long to perfect this world. But on the supposition that literally millions of years were required for this once molten planet to become sufficiently cool to make possible life; that other millions of years were required to provide an environment that would make possible human life; that hundreds of thousands of additional years were required to bring human life up to a point where a written history of it was possible—on that supposition, can we not view with greater patience the manifold imperfections that yet remain? Can we not, indeed, enter at least a little way into the marvelous patience of God?

And, observing the truly astonishing progress that has been made since the first man turned his face from the clod, can we not dare to hope that the inspiring visions of prophets and poets will yet be realized in the years that are to be? "That is not first which is spiritual, but that which is natural." First nature; then, at long last, human nature; then, in the fullness of time, the nature of Christ. Out of nature came human nature. Out of human nature came the character of Christ. Is not the character of Christ a revelation of the meaning of life, and a prophecy of its eventual achievement?

Just at this point the evolutionary conception comes to the support of that most daring of all the dreams of man—the dream of a world beyond this world in which progress may still go on; the dream of life after death, aye, of life in the midst of death, or life triumphant over death.

It was none other than Darwin himself who declared, "It is an intolerable thought that man and all sentient beings are doomed to annihilation after such long continued and slow process." The evolutionist believes that the whole universe has labored to produce man: a creature endowed with memory, so that he is able to survey the past; endowed also with imagination, with creative intelligence, so that he is able to map out and, in some degree, to determine the future; a creature of so rich and wonderful a nature that three score years and ten are far too short a time to enable him to satisfy his love of truth, his love of beauty, his love of love; a creature whose body links him to lower orders of creation, but whose spirit transcends all that is of the earth, earthy and enables him to commune with God.

And now, asks the evolutionist, what will the universe do with its finest product? Cast him as rubbish to the void? What an outcome *that* of the travail of a universe! What an anti-climax *that* of the whole world process! What a gigantic failure *that* of the Power which hitherto has so directed the course of evolution that, in the face of seemingly insurmountable difficulties, a veritable son of

God has appeared! What will the universe do with a man? It is an evolutionist who says, "Just as man's body has nearly reached the goal of its terrestrial development, so his spirit may just be commencing a corresponding career that will continue hereafter."

## VI.

Why, then, should anyone contemplate the fact of evolution with alarm? Far from banishing or even belittling

God, it but adds to his glory. Far from degrading or even diminishing man, it but reveals his uniqueness, his imperishable significance. Far from destroying religion, it fortifies it. And what a mighty stimulus it brings to the most daring hopes of mankind. The hope that though a man die, yet shall he live—how it kindles that! The hope that the dreams of prophetic spirits will yet be realized in a diviner civilization, the kingdom of God—how it lights up that!

## British Table Talk

London, May 21.

**T**O ONE OUTSIDE the game of politics there appears at the moment to be much show of battle and little fighting. The government will not have much difficulty with its budget, though they are pretty certain to trim on the silk tax. This has aroused no little hostility. Some do not like it because they think the economics wrong. Others would like it well enough if they did not happen to be in the silk trade. While the great Political "regiment of women" is reported to be angry because their stockings will cost them more. In all probability there will be many concessions and the face of Mr. Winston Churchill will be saved. The criticism of the new insurance schemes is a little half-hearted. Those who attach the contributory element, and wish the whole cost to be provided from public funds, are in a difficult position, since they cannot show how their scheme can be made practicable at the present moment. The debate on this question read to an outsider as a very real affair. Meanwhile the members of the government can sleep easily in their beds. Neither liberalism nor labor is likely to press them very hard at the moment. The liberals, it is true, are raising a million pounds for their campaigns in the future, but they have a great deal to do before they can put up a big fight. Labor, too, has its own left wing and right wing, which are in reality very far apart. Unless some storm break upon the scene from an unexpected quarter there is likely to be a time of comparative peace in the political world. The armies will retire into summer quarters.

### Two Mothers of Great Men

Today it is announced that Mrs. Haldane has died, not many days after completing her century. Last week Mrs. Baldwin, the mother of the prime minister, died at the age of eighty-four. Both of these noble women were known because of the eminence won by their sons, but they were deserving of all honor also in their own home. The story of Mrs. Haldane is freshly in our minds, how she remembered the news coming that the reform bill was passed in 1832; how her pony shied at the sight of Stephenson's first railway engine; and how in her later days she read and mastered her son's book on Relativity. She lived her life without any flagging of interest till the end, and among the many blessings of her life she must have numbered the devotion of her children. Lord Haldane, I believe, wrote to her every day of his life. Very aptly one journal quotes concerning her Wordsworth's lines of an old age

"Serene and bright

And lovely as a Lapland night."

Mrs. Baldwin was one of a famous group of sisters. They were daughters of a Wesleyan Methodist minister, and their brother, the Rev. F. W. Macdonald, who is still living, is a Methodist minister, at one time president of the Wesleyan Methodist conference. One sister married Mr. Lockwood Kipling and was the mother of Mr. Rudyard Kipling; another married Sir Edward Burne-Jones, whose life she wrote, and a finer and jollier biography it would be hard to discover; another married Sir E. Poynter, at one time president of the Royal Academy; and the fourth, who has just died,

married a Worcestershire manufacturer and squire and her son is now prime minister of Great Britain. Mrs. Baldwin had the same grace and charm as her sisters and the same intellectual and spiritual gifts. She came from a home in which there was frugality and yet an abundance of the wealth which cannot be bought with money. The story of that Methodist manse is one out of many which tell how much is given to the inner life of a people by the homes of its clergy and ministers. Sir John Simon, himself the son of the Congregational minister, spoke moving words last week upon these centers of idealism.

\* \* \*

### "Drives"

An American friend with whom I had a delightful chat this week had been much impressed by the absorption of our people with the raising of big funds. At almost all the services which he had attended there had been a strong emphasis laid upon this great collection or that. He reported to me that in America there was a growing distrust in "drives," and the feeling was gaining ground that churches and religious societies would do more in the long run by a steady and continuous process of education than by spasms of money-raising. There are many on this side who share this feeling, and there are not wanting signs that religious societies are beginning to trust more in the quiet and persuasive process of education than in the special appeal. But I can quite understand how a visitor at this season would think that churches were laying an undue stress upon L.s.d. One cause has embarrassed greatly the societies with grave responsibilities for their workers and their institutions. To carry on the same work as they undertook in 1913 costs nearly twice as much money. But though all of us when we reckon our incomings are accustomed to agree with that fact, when we pay our subscriptions we may forget it. Mr. A. will tell you that with £500 a year he is no better off than he used to be with £250. It does not follow that he sees his guinea for the missionary society to be worth only 10s. 6d. The consequence is that though the totals of such societies are increased, they are not increased as much as they should be. Hence the deficiencies! Hence, too, the "drives"! But at the same time it is becoming clear to the leaders of all the churches that movement from spasm to spasm is not the divine way for the Christian society. They are seeking to clear off arrears so that the churches may begin fair and square on their true way of progress. From education to interest, and thence—hardest stage of all—to passion!

\* \* \*

### The Approach to The Bible

Before the young people's department of the Congressional union Professor C. H. Dodd, of Mansfield college, read a paper last week upon "The Modern Approach to the Bible." The first thing a man must ask when he reads the Bible is not, "What does this mean for me?" but, "What did this mean for the man who wrote it and the people who first read it?" For this reason Mr. Dodd, who is a great classical scholar as well as a theologian, welcomes wholeheartedly such a book as Dr. Moffat's translation. He was far too seriously concerned with the Bible to join the critics of that version

who are offended by its divergencies from the authorised version. There had been three kinds of approach in the past: the devotional; the educative—its use for moral instruction; the theological. Professor Dodd proceeded to show how for the modern mind there must be a frank acceptance of the idea of development. The modern approach was essentially historical and evolutionary; its aim was that we might read the gospels aright; they were the crisis of the long development. There men could find the figure of Jesus Christ standing forth in astonishing reality as a living person, and when they found him they would be driven to a new conception of what divinity is by this "strange man from his cross." It was fitting that the chair should be taken by Dr. Horton, who more than a generation ago accepted and boldly preached the critical method, as it was called, of dealing with the holy scriptures.

#### And So Forth

At various meetings last week expression was given to the disquietude which many feel at the attitude of the government towards the league of nations. It is not that they wish to defend the protocol in all its provisions, but they consider that the manner of its rejection shows a wrong spirit in Mr. Austin Chamberlain. . . . Preparations for the Stockholm "Copec" in August are well forward on this side. The "Copec" leaders have brought out shortened versions of the reports, most excellently done. They should be very useful here. . . . Sir J. Arthur Thomson's work on "Science and Religion" is being widely read. To some of us its account of the latest results of science is more fascinating than the most exciting of dramas. What is it that makes great scientists of men called Thomson or Thompson? . . . Sunday next is to be celebrated as Empire Sunday. There will be special services at Wembley. The institution of Empire day was the work of Lord Meath,

still among us in a vigorous old age. At first it seemed to many a little tied-up with an imperialism for which we had no use, but in its development the day has become one which can be kept by all who look upon the commonwealth as a trust to be kept in the name of all things that are true and excellent. . . . The Young Women's Christian association is raising money to build a large headquarters in London. It is meeting with a generous response.

#### A Saying of The Week

"In Africa, those whose fundamental and first business is the teaching of religion and the spreading of the light in which we see light, have realized how much education can do for character if it fits boys and girls and men and women for the many-sided duties of active life, inspiring them with a central principle which fills them with life and color and hope, an education which trains body and hand and mind and eye and heart. It is a great thing that you have given the sanction of your authority and the help of your gifts to work out in practice this type of education. The second remarkable thing is the change in the attitude on behalf of the governments in tropical Africa, and the signs of a very real desire to make wise and full use of missionary education as part of the civilizing of the countries committed to their care. You are fulfilling only half your purpose if you train minds without fortifying character. To fortify character, you must give it the steel of principle and the enlightenment of a spiritual ideal. And therefore the place of religion in education, the place of the personality of religious men and women, is recognized today as never before, with the same friendliness, by those to whom is given the civil government of those lands."—Sir Michael Sadler, master of University college, Oxford, at the L.M.S. anniversary.

EDWARD SHILLITO.

## The Book World

### The Psychology of Mysticism

JAMES H. LEUBA'S *THE PSYCHOLOGY OF RELIGIOUS MYSTICISM* (Harcourt) seems to me a more satisfactory book than any of the author's previous works, important as they have been. There is nothing of the cynical belittling of the phenomena of the religious life and none of the rather light waving aside of religious values which some have felt that they perceived in the earlier books. To be sure, he deals staggering blows to mysticism considered as a method of attaining knowledge of objective reality, but he shows a complete willingness to take its facts into account. The main thesis is contained in this sentence: "All the scientific problems raised by the mystical life are explicable in the same sense, to the same extent, and by the same general scientific principles as any other facts of consciousness." The mystic claims to have a direct and immediate knowledge of God, yet the God whom he claims to know is generally conceived as existing external to and independent of human consciousness. The problem is, how and whether one may, on the basis of a purely subjective experience, arrive at a knowledge of an objective reality. And for that matter, that has always been the crux of the whole problem of knowledge. Can it be solved at all without having recourse to Kant's fundamental principle that reality as known is never wholly objective?

Leuba's psychological standpoint is behavioristic. He conceives of human nature largely in dynamic terms, and makes large use of its non-rational and even non-conscious factors. His critique of James' position is acute and penetrating. James holds that the mystical experience gives real knowledge of God. It is true that the mystic has what he actually feels—a sense of peace, harmony, and unity. But this experience, genuine as it is, does not guarantee the correctness of his super-rational or non-rational interpretation of his experience as union with God. As James himself said, what is "immediate" and "given"—not mentally elaborated—is invulner-

able to criticism and can not be rationalized away. But the thing that is immediate is a sense of peace and harmony; not a sense of peace and harmony through union with God. The supposed knowledge of the source of the experience is not a part of the immediate experience but a product of mental elaboration and interpretation. The tendency is toward the disappearance of philosophical belief in mystical revelation as a way to truth. It is no longer held, as it was held by the earlier mystics, to give a wide body of "truth" about God and specific instruction about the will of God in concrete situations. James himself did not go so far as that. Hocking may be considered a defender of mysticism, but the knowledge-content which he defends is attenuated to the vanishing point. According to him, mysticism gives not a metaphysically reliable knowledge of God as "unitary, immediate, and ineffable" (James), but only a unitary, immediate, and ineffable knowledge of "something." Hocking's mystic knows God merely as "That"—a concept as vague and unsatisfying religiously as Spencer's Unknowable. But what practical advantage is there in being intuitively and immediately sure of the truth without being sure what truth it is that you are sure about?

Leuba frankly and completely rejects mysticism as a means of knowing anything objective. The passage from sensations and feelings, whatever they may be, to the thought of God, however understood, always involves an elaboration of the "given." To think of God—any kind of God—on the occasion of sensory or affective experience, however unusual in intensity or quality, is to ascribe a cause to an intuitive immediate experience. When the uncivilized man *hears* God in the thunder, or *sees* him in the eclipse, he is subject to the same illusion of immediacy as is the Christian who *feels* God in an influx of moral energy, in ecstasy, or in ordinary prayer. The mystical experience is of a piece with other conscious experience, and proves nothing whatever about God. But while the mystical experience may be valueless as a means of immediate



knowledge of God, it still remains a valid body of data which must be taken into account in arriving at a reasoned view of the nature of man and the moral and spiritual values of the world. In the long run, the repute of mysticism will gain rather than lose by ceasing to ascribe to it functions which cannot stand the test of criticism and defining more modestly its place in the religious life.

## Philosophy and Psychology

A STUDY of current psychological theories, a critique of those aspects of them which seem to do violence to the concept of personality, and suggestions looking toward a way to harmonize and synthesize the psychological man and the ethical man, are found in John Wright Buckham's *PERSONALITY AND PSYCHOLOGY* (Doran, \$1.75). The author says he is "not a psychologist but a personalist"—but it would seem that he weakens his thesis by the implication that one cannot be both. In fact, I think he is both. At least he has studied the psychologists to good purpose. His interest is ethical and religious, and he apprehends in behaviorism a peril to faith and morals, as well as a very inadequate account of human nature. Perhaps he does in part justify his disclaimer of being a psychologist by laying so much stress upon the metaphysical concept of the soul or self.

I. B. Saxby in *THE EDUCATION OF BEHAVIOR* (Putnam, \$2.50) appears to proceed upon that behavioristic standpoint which Prof. Buckham considers so dangerous, though the particular task which he has set for himself does not require a positive pronouncement upon this matter of psychological theory. His interest is centered upon the practical objective of training the young in such a way as to produce satisfactory behavior. While his treatment is so simple that almost anyone can read and understand it, he utilizes the findings of modern psychology with its emphasis upon impulse, and especially of social psychology—which, in one sense, is all the psychology there is. In fact, it seems to me that the sooner it comes to be realized that social psychology is not a mere appendix to individual psychology but is the science of the behavior of people under the only conditions in which people are ever found—that is, in society—the sooner we shall begin to get forward toward a better understanding of human personality. But then, like Buckham, I am no psychologist.

A somewhat similar theme engages Dr. Frederic Lyman Wells in *PLEASURE AND BEHAVIOR* (Appleton, \$2.50), a wise, thoughtful, and readable book. The author is chief of the psychological laboratory in the Boston Psychopathic hospital, but he is not writing here for the mentally abnormal. The pursuit of happiness is a constitutional right and a fundamental human impulse. (Even those people who deliberately make themselves miserable, do so as a means of promoting their happiness.) Without adopting any base theory of hedonism the author gives a study of behavior as affecting the enjoyment of life. "That a person may have any great joy, he must desire something with all his heart and soul, and strive for it with all his might. The basis of major enjoyment is energy in pursuit of desire." In a complex social life, where the primitive urges of food and sex have developed into intricate, highly socialized, and aesthetically sublimated forms, short cuts to pleasure are often as disastrous to the attainment of pleasure as they are to character or conventional morals. Hence the need for a study of pleasure in relation to behavior to secure a wise ordering of desire and conduct under the artificial conditions of civilization. I repeat that this does not involve the setting up of the pleasure principle as the standard for behavior, but the study of behavior as it contributes to human enjoyment.

Albert Edwin Avey's *READINGS IN PHILOSOPHY* (Appleton, second ed., \$3.00) is a brief library of philosophy, 600 pages of selections from philosophical classics from Plato to Bergson and Bertrand Russell. It contains but little material from the more distinctively modern writers. It is intended to supplement "The Field of Philosophy" by Joseph A. Leighton, the author's colleague at the Ohio State university.

In *THE CONDUCT OF LIFE* (Harcourt), the great Italian thinker, Benedetto Croce, presents forty short essays on a wide variety of

topics. They have been published before in the author's magazine, *La Critica*. For the best full statement of Croce's philosophy, see Raffaello Piccoli's "Benedetto Croce, an Introduction to his Philosophy" (Harcourt). His attitude to religion is much like Gentile's "Religio est philosophia puerorum," though he would not state it so bluntly and crudely. He prefers to say, "Religion is mythology; a conception of reality where universals are personified and pure ideas are replaced by a body of imagery." But he holds that the mood which this "mythology" engenders is valid and useful. Croce, himself a philosopher, praises the non-philosopher, the man who sees only certainties and axioms where the philosopher sees doubts and subtleties. But this common sense of the plain man is a heritage from preceding philosophies. Common sense is not a gift of nature, but an historical growth, a distillation of the thinking of the ages. It takes over the results, while ignoring the processes, of critical thought. As the poet's mission is not to create more poets but to give a light and a message to non-poets, so the philosopher's mission is to give light to non-philosophers.

At least four new introductions to philosophy have been published within as many months. Two of these I have before me now. In the improbable event of my being called upon to teach a course in that subject, I think I should choose as a text-book *THE WORLD AND ITS MEANING* (Houghton Mifflin, \$3.50), by G. T. W. Patrick of the university of Iowa. One unusual merit of it as a text-book would be that students would read it without urging, for the style lures the reader from page to page. There are no good stopping places in this book. And yet the author does not purchase popularity by shallowness but achieves it by clarity of thought and vividness of style. The general standpoint is "realistic and pluralistic, theistic, certainly idealistic, and quite unmistakably optimistic."

Prof. Edgar S. Brightman of Boston university also gives us *AN INTRODUCTION TO PHILOSOPHY* (Henry Holt). I approach this book with some trepidation, for these Boston university people have a habit of talking back if they do not like what you say about their books, and especially if you seem to hint that their personalism exhibits any servile dependence upon the work of Borden P. Bowne. So I at once disclaim any such implication. The doctrine of personalism has gone far since the days of Bowne. And yet, if I were to speak of any man as a follower of Bowne, it would be with the intention of doing him honor, for whenever I hear that great name I feel disposed to rise and bow toward Boston in grateful recognition of the great help that he gave me in the days of my undergraduate struggle for an assurance of the reality of the spiritual world and a philosophy of conduct. At present, however, I cannot see that either of these interests is bound up with the theory that "only persons are real," or that one cannot believe that the universe is friendly to personality without being a personalist in this sense. I like Prof. Brightman's frank and unashamed recognition of religious values, but it seems to me that I detect an apologetic tone which partly defeats its own purpose. The author is prepared for criticism of his philosophical position and starts a back-fire against it in his preface by warning the reader against the prejudice of those who "will reject without careful examination any philosophy, however reasonable, if it be inclined to find some truth in religion."

In this connection it may also be mentioned that the same writer, Prof. Edgar S. Brightman, has given the latest of the series of Harvard Ingersoll Lectures—*IMMORTALITY IN POST-KANTIAN IDEALISM* (Harvard Univ. Press, \$1.00)—in which he affirms that the thinkers of this period were much more favorable to the doctrine of personal immortality than is usually supposed. Fichte asserted it; Hegel held that "the real is the personal" (a personalist before Bowne!); and even Schopenhauer, in spite of his espousal of Nirvana, affords a basis for faith in immortality in his statement that every individual man is a special Platonic idea and therefore has a unique and presumably permanent value.

Speaking of the Post-Kantians—the very interesting group of papers which were read at the Kant Bicentenary, Dec. 4 and 5, 1924, at Northwestern university, have been published in a volume: *IMMANUEL KANT, 1724-1924* (Open Court, \$1.00). Among the

writers are Ames, Patrick, Leighton, Thilly, and others.

Students of the history of philosophy will find much important material in the volumes entitled *STUDIES IN THE HISTORY OF IDEAS*, 2 vols. (Columbia Univ. Press.), containing a collection of papers by members of the department of philosophy of Columbia university on a wide variety of topics from the Greeks to now. They are

volumes into which one may dip almost anywhere with profit. For example, after reading Brightman's lecture, just mentioned, I perused with interest a paper on the Interpretation of German Idealism. The series closes with a survey of the Development of American Pragmatism by John Dewey.

WINFRED ERNEST GARRISON.

## CORRESPONDENCE

### A Disclaimer from Kansas

EDITOR THE CHRISTIAN CENTURY:

SIR: Where did you get the idea that military training is compulsory here at our university? It is not true and never has been. Nobody here ever dreamed of such a thing. Please correct your statement.

University of Kansas,  
Lawrence, Kan.

A. M. WILCOX.

### Commercial Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for your frank editorial "Booming Religion as a Business Proposition." It is a statement which has long been overdue in a religious paper. To say that piety or religion is a primary cause of opulence is cant pure and simple. The fact is that the rich are not generally known for their religion or their interest in Christianity. The reverse is true. It is seldom that a rich man is keenly alive to the progress of the kingdom of God. There are, of course, some notable exceptions but such men are very few in proportion to the number of wealthy men in any community.

"Godliness is not profitable unto all things," such as houses and lands and stocks and bonds. These things, under the present system of doing business, are not accumulated in vast amounts by particularly godly methods. If this is doubted one should send for the records of the Federal Trade Commission in Washington, which commission just now is under the ban of big business because it persists in showing up their unholy ways.

I have never been able to understand the motives of some writers and speakers in trying to make religion attractive to college students by showing that it is profitable to be interested in religion. This smacks of commercialism, and the well-informed student is not deceived by this cant. Religion has a much stronger appeal to make to young men and they are infinitely more attracted by the service and sacrifice of the religious life than they are in any profits that may arise from its practice.

Denver, Col.

WILLIAM E. SWEET.

### "Blood Is the Thing"

EDITOR THE CHRISTIAN CENTURY:

SIR: Hubert Herring is right! Blood is the thing! And here comes Major-General Bullard to bolster every one of his arresting phrases. In a series of articles on American exploits during the war which this ex-soldier and fighter is syndicating he says: "For beast-like fighting the Moroccan troops were unsurpassed. In many respects they were the finest on the western front." (The two go together.) Then he tells how these fierce barbarians took no prisoners. "And at Soissons it was rumored that Yanks loaned some German prisoners to the Moroccans." Yes, Hubert Herring is right. Yanks are not quite efficient as soldiers as yet. They are not hard-boiled enough to do the trick themselves. But thank God and take courage! They had enough "manhood" to turn their prisoners over to the uncivilized brutes. That shows signs of improvement. Perhaps they looked on while the Moroccans inflicted the torture and they might have learned to like it!

Mr. Bullard must have been disappointed at the tender-heartedness of his men. But for all this he showed optimism, for he said that he was "proud of his men" after their first skirmish. They killed 15 and wounded several, leaving corpses dangling on the barbed wire. It must have been very impressive. At least it aroused his patriotic pride!

(Reference for above quotations: Boston American, May 26, 1925.)

Scituate, Mass.

CARL KNUDSEN, ex-Marine.

### An Apology Demanded—and Given

EDITOR THE CHRISTIAN CENTURY:

SIR: With all of the delight which is possible only to an editor who gets "jumped on" day and night, I want to jump all over you. Only last night I read your splendid story about "The Battle of Princeton." I congratulate you and thank you for it. But in the midst of that story I discovered the sentence, "Dr. Macartney traces back to the conservatism of Cumberland Presbyterianism." It makes me explode in classic slang—"Ye gods and little fishes, how did he get that way?"

You would better look out for yourself. The first thing you know you will have an army of former Cumberland Presbyterians marching upon The Century office with sabres drawn.

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The Presbyterian Advance.  
Nashville, Tenn.

JAMES E. CLARKE.

[We print Dr. Clarke's letter as one of the many that have been received from indignant Presbyterians with Cumberland antecedents. We wish that it were possible to fasten the mistake in the original article on the long-suffering compositor. It is not. The author wrote "Cumberland"; he meant to write "Covenant." Why he did it, psychologists only know.—THE EDITOR.]

## Making It Hard to Get up a War

EDITOR THE CHRISTIAN CENTURY:

SIR: I think it should be recognized that both the cause of prohibition and the cause of war prevention suffer alike from a lack of clear understanding on the part of both supporters and opponents that what is mainly sought is not the prevention of any and every case of drinking or resort to force or war, but is the abolition of the common custom of drinking and the common custom of war. The method employed, while it must deal with particular cases, is mainly that of making conditions conducive to the abstaining from drinking and from war, that is, to make it easier to do right and keep from these things and harder to do wrong and engage therein.

It is not necessary to take the doctrinaire position that no war ever was or ever will be excusable. Conditions and circumstances have made some seemingly unavoidable. This is quite different from being really necessary. We can change the conditions that have made war more or less unavoidable, and make conditions such that it will be instead hard for a great civilized nation to get up a war. It can and should be recognized, however, that even after this is done there may arise very exceptional circumstances in which war may be generally held to be excusable, just as the killing of a fellow man, as in self defence, or armed revolution are sometimes held to be excusable. We shall be going a long way forward if we succeed in putting war in the same class in the minds of the people as these acts, which all right-thinking people really abhor and shun, and do not think of committing, or expect or prepare to commit.

Those who are actively seeking the prevention of war, or the abandonment of war as a common approved custom, should, I think clearly and strongly take the position that all clearly right and proper objects can be achieved, and better achieved by other means and methods than war, with so few if any exceptions as not to require special consideration or special provision for. It is only the lack of the use of reason and moral resources, coupled with the influence of custom and conditions, that has made war so much resorted to for the achievement of national aims.

Perhaps a great many of these honest, unselfish objectors to our country making an absolute promise and agreement totally to abandon war would agree to our nation joining in general plans for the prevention of war with our full approval and support, and with our full intention and determination to observe the rules adopted, provided it be clearly understood that this action is taken on the assumption that other means than war can be found to achieve progress and maintain our reasonable rights and interests, and that if this is clearly not found possible in some special case of extreme importance, an exception may be made to the rules, as they are to most rules and laws, without involving a nation in a clear breach of faith or a moral delinquency. It should be clearly understood, agreed to and accepted both that men and nations must be accorded the moral right to be the final judges of their own actions, and that they cannot be and must not assume to be the sole judges of their actions, but are under the strongest obligations to consider the judgments of others and accept if possible the judgments and decisions of the majority, and that for failure to do so must expect condemnation and some sort of punish-

ment. No nation would likely decline to observe the rules and take extreme action unless its opinion and action were supported by a large part of the informed and fair opinion of the world.

Cleveland, O.

F. A. SIMPSON.

## Dr. Jefferson's Sermon

EDITOR THE CHRISTIAN CENTURY:

SIR: Reading Dr. Jefferson's sermon on "The New Commandment" is like coming to an oasis in the desert after days of marching through stinging sands and parching winds—refreshing. I am a young minister and my soul is sick of reading and hearing controversy in almost every magazine and daily paper, and every religious assembly. Love, not controversy, is what the world needs. One soul-stirring message like Dr. Jefferson's is worth more to the Christian world than all the books on controversy.

Greenville, S. C.

M. L. BANISTER.

## Anent Baptism

EDITOR THE CHRISTIAN CENTURY:

SIR: Seldom do I pester busy editors but the spirit moves so strongly in this case that I cannot refrain from just a line to write "Amen," "Hurrah," and similar theological terms about your editorial on "Baptism on the Front Page." For fairness, and absolute truthfulness in stating the facts, it could scarcely be excelled. I came near being "floored" by an ordination council because I was not doctrinally sound on the important point that those who had been baptised by immersion administered by a minister who had not himself been immersed should not be received by a Baptist church without re-immersion. More power to your pen in the effort to persuade the preachers of brotherhood to practice it!

Upland, Pa.

ARNOLD E. LOOK.

## THE SUNDAY SCHOOL

Lesson for June 21. Acts 12:5-17.

### Peter Delivered from Prison

ONCE we had a simple faith that God would answer our prayers and that he was able to deliver us in times of trouble. That was a sweet and beautiful trust and it would be a pity to lose it. Is there a truth wrapped up in that old text? The angel of the Lord encampeth round about them that reverence him and delivereth them?" I think that there is. Our most helpful scholars, today, are trying to do the thing that Dr. Harry Emerson Fosdick is so successfully doing, viz., making clear the "reproducible experiences" of religion. A few years ago we had a set of joy-killers who took the happiness out of life by their superficial iconoclasm. They smashed miracles, cast doubt upon prayer, minimized Jesus, questioned immortality, treated the Bible negatively, took the heart of the fundamental doctrines of the ages and left us to build up our own faith from the wreckage and from what help we could find elsewhere. A new age has dawned and now we are finding that every old doctrine has a big truth at its center. Take the atonement; while we are not satisfied with the substitutionary theory, nor with any one of half a dozen theories, we have laid firm hold upon the essential idea that Jesus, by his life and death and resurrection, did bring us salvation. We find in him what we have not found, even by the most careful and fearless study, in Buddha or Mohammed or any other religious leader. The cross cannot be taken out of our religion without destroying its sacrificial power. We accept miracles, both ancient and modern. We only reserve the right to use a rational explanation when we can find one. Prayer, as communion with God, we cannot live without. The answers are with a wise and loving Father who may say "No" as well as "Yes." He may



make his own answer. Jesus, instead of being reduced in rank by our criticism, is seen to reach new heights of leadership and Saviourhood. Immortality has recently taken on new glory. The Bible, no longer timidly withdrawn from critical study, is found to be the inspiring literature of the best religious progress. New chapters are being added as new conquests of self and the world are being made. Every great doctrine of the church is being searched anew to find the truth upon which it was built up. This is all constructive and beneficial and it indicates a new tomorrow for the church.

Now, is there anything in this story? Here is a saint in prison, outside his fellow-Christians are praying for him. The story says that he was delivered. That's that. Is it all a fake, a mere superstition, a tale that grew, like a snow-ball, in the telling? Two facts seem to underlie the narrative: (1) The Christians prayed, (2) Peter escaped. As for the angels and the details, they do not worry us. Angels are messengers and suppose some of the details were only added color, no matter. What I want to know is this: living today, am I locked up within the iron laws which men already know, and is a cry to the Almighty for help only the wail of a coward, the yelp of an inferior creature, as some would have us think? The fact that helps me is that God is master of all laws; he knows laws that as yet men have not grasped. One day several years ago, when marconigrams were rather novel, I sat on the deck of a ship, coming toward America. The man next to me was handed a wireless message from his business partner conveying very important information. I confess it seemed like a miracle. A new law had been discovered, a new force released. At a wedding, recently, I was told that relatives of the bride had heard me over the radio on the other side of the Atlantic. Another new law and another opportunity. Within the past one hundred years a score of new scientific discoveries have been made—they only show God's ways of working. The whole universe is sensitive with God's presence; it vibrates everywhere with his power. It should be easier for us to trust God than for the ancients. Therefore I pray; as one of God's children I send out my radio-call. He hears and in his wisdom answers. My attitude releases certain forces; my call sets in motion certain processes. God's children are not to be underestimated; they can touch the button that turns on the light. During a terrible storm at sea a little boy was playing happily. "My boy," said a frightened man, "how can you play in all this storm?" "O," replied the boy, "I'm not afraid—my father is on the bridge. I believe that the Captain will see me through."

JOHN R. EWERS.

### Contributors to This Issue

WILLIAM E. BARTON, former moderator of the national council of the Congregational church; author, "The Life of Abraham Lincoln," "Wit and Wisdom of Saged the Sage," etc. Dr. Barton is just returning from a tour of the world.

GEORGE A. COE, professor of religious education, Teacher's college, Columbia university, New York city; author, "The Religion of a Mature Mind," "What Ails Our Youth?" etc.

ERNEST FREMONT TITTLE, minister First Methodist church, Evanston, Ill.; author, "What Must the Church Do to be Saved?" Dr. Tittle was chosen in the poll of Protestant ministers conducted by The Christian Century as one of the twenty-five most influential preachers in America. This is the eleventh sermon in the series.

WILLIAM W. SWEET, professor of history, De Pauw university, Greencastle, Ind.; author, "A History of Latin America," "Circuit Rider Days along the Ohio," etc.

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# NEWS OF THE CHRISTIAN WORLD

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## Czech Protestants Greet Masaryk on Birthday

The celebration of the 75th birthday of President Masaryk of Czechoslovakia was made a national holiday in that country. The Protestants of the land of John Hus took a notable part in the exercises, since Dr. Masaryk, while not a churchman, has been a notable figure in the religious thought-life of his country, bears the honorary degree of doctor of divinity from the Hus theological faculty in Prague, and has been to a large degree responsible for the unusual degree of religious liberty that obtains in Czechoslovakia. The formal message presented to the president from the union of Constance read: "Dear Mr. President: The annual meeting of the union of Constance, the central organization of the Czechoslovak Protestants, salute you as the great educator and liberator of our nation, on the occasion of the culmination of 75 blessed years, filled with work and service for the nation and humanity, in the name of truth, freedom and morality. We thank God that it was you who was put at the head of our reborn state and we wish that you may live to see the fullest possible realization of your program. In this we wish to help you, Mr. President, as far as it is within our power."

## They Will Test the Advertisements

Did you ever see one of those advertisements put out by a bank showing what the widow's mite would have amounted to by now if it had been deposited in a savings bank? The Westminster Presbyterian church, of Dayton, O., seems ready to test such tales. At least, when it laid the cornerstone of its new edifice last month it placed in the stone a note for \$200, which is to gather interest as long as the building stands. This may prove a hint to other churches about to build.

## Colored Congregations Buy St. Louis Churches

St. Louis also has its race migrations. Two more historic church buildings, long the homes of white congregations, have just passed into the possession of Negro churches. The Washington-Compton Presbyterian church will now become the home of the Tabernacle Baptist church, and the Scruggs Memorial Methodist church, south, will become the home of the Colored Methodist church. There are nine Negro churches in St. Louis with a membership of 1,000 or more. Seven of these have a membership in excess of 2,000. The total Negro church membership in the city was reported in 1922 to be more than 30,000, with church property, after all indebtedness is deducted, worth more than a million and a quarter.

## Washington Students Petition Against Compulsory Drill

A thousand students at the university of Washington are reported to have petitioned the regents of that university for the abolishment of compulsory military training. It is held that the law does 772

not require that such training be compulsory, but only that it be offered. The movement has the support of the Seattle Fellowship, a body working for world peace, in which Dr. Sydney Strong, well-known Congregational minister, has borne a conspicuous part.

## Southern Baptists Come To Unified Appeal

Following in the path marked out by most of the other denominations, the southern Baptists, at their recent convention, voted to unify the appeal of their benevolent boards. This was regarded

## Montevideo Congress Reveals South American Problems

THE CONGRESS ON CHRISTIAN WORK in Latin America, which met in Montevideo, Uruguay, recently, was organized by the committee on cooperation in Latin America. This committee, which has its headquarters in New York, is made up of representatives of some twenty-five or more agencies and mission boards. Its chairman is Robert E. Speer of the Presbyterian board, and its executive secretary is Samuel G. Inman of the Disciples church. This committee does its work entirely through the various boards and its program is more or less hampered by the delay and uncertainty which must of necessity result from such a bungle organization. In spite of these handicaps and its small budget, however, it has carried on a most useful work in creating a more liberal spirit of cooperation and in spreading correct information concerning Latin American countries.

In preparation for the congress the committee on cooperation compiled twelve reports on conditions in Latin American countries, each report being the work of an especially appointed commission. The subjects of the reports were unoccupied fields, Indians, education, evangelism, social movements, health, the church and the community, religious education, literature, relations between foreign and national workers, special religious problems, and cooperation and unity. These reports were prepared from materials which were collected in South America by the evangelical workers and are a mine of accurate information on present social, educational and religious conditions in South America. The reports in galley proof were sent to each delegate from the United States and thus each was given the opportunity of having at first hand all the obtainable information on the subjects which were to form the basis of the discussions at the congress.

### COMPOSITION OF THE CONGRESS

The delegates from the United States were chosen from among the various agencies which were maintaining Christian work in South America and altogether numbered 38. The total number of delegates at the congress was 159, though besides this number there were 70 official visitors, six invited guests, all South Americans, and 16 ex-officio delegates. The total number of those composing the congress was something over 250. Of this number about one hundred were missionaries and fifty were nationals.

Those taking part in the active discussions of the congress fall naturally into four groups, namely, the delegates from the United States, the missionaries on the field, the nationals, and the invited guests, who might be classed as South American intellectuals, not members of any evangelical body, but more or less sympathetic with the social and educational work being done by the missionaries and the evangelical agencies working in South America. My purpose is to attempt a characterization of the attitude of each of these groups on questions before the congress.

### ATTITUDES OF ATTENDANTS

The delegates from the United States came to the congress primarily with the idea of learning, and few if any of them were hampered with very definite opinions. In fact, most of them knew little of Latin America and admitted it. Many of them on the long voyage down improved their time by reading such books as Ross' "South of Panama" and Warsaw's "The New Latin America," while others were delving into Latin American history, attempting to get some historical, economic and social background for an understanding of what they were expecting to see and hear.

The missionaries and nationals could have little fault to find with the attitude of this group in the congress itself. Few of them took any part in the discussions, but they sat through long speeches in Portuguese and Spanish without batting an eyebrow, taking notes when they could understand what was being said, with the faithfulness of college freshmen. Their attitude as a whole was open-minded, enthusiastic for cooperation on the mission fields and anxious to be of some service in furthering unity. They took the large view on practically all questions; an easy and natural thing for such a group, when dealing with the other man's problems.

The largest single group at the congress were the missionaries from the several South American countries, and they were the most active in the discussions. The language of the congress was Spanish, though the president of the congress, Dr. Erasmo Braga, was a Brazilian and spoke Portuguese, though he also spoke excellent English and was thus able to make himself understood by all present.

In the missionary group a rather distinct line of cleavage appeared, dividing it into two wings. One wing might be (Continued on page 775.)

as the surest means of wiping out the heavy debts of the home and foreign mission boards and providing more adequate funds for these and other agencies.

State as well as national and international interests of the church will be merged in this cooperative program. In the budget for 1926, the first under the new order, 50

per cent of the receipts will go to foreign missions; home missions will receive 22½ per cent; education 15 per cent; ministerial relief 9½ per cent; and the hospital commission of the church 3 per cent.

## Eddy Brothers Stir Bostonians

SHERWOOD EDDY and his brother, Brewer, were causes of a highly-heated Congregational ministers' meeting in Boston recently when they met in debate on the subject of the tenability of the pacifist's position. Sherwood Eddy, speaking in favor of the conscientious objector, opened the argument with a terrific arraignment of war in which he showed it to be distinctly unchristian in all its aspects. His brother countered with the thought that, although war was usually wrong, it was the duty of the Christian in a democracy to abide by the will of the majority and support the government.

### PACIFIST POSITION

Sherwood Eddy's position is well known to Christian Century readers. He enumerates several Christian virtues and shows how war is the direct antithesis of them all. Christianity stands for love; war is impossible without hate. Christianity stands for the worth of personality; war cheapens human life and degrades it. Christianity stands for forgiveness; war is based on "reprisal and counter-reprisal." Here Mr. Eddy gave a harrowing description of German soldiers bayoneted in their hospital beds by allied soldiers who had heard of similar atrocities by the Germans, quoting a former major, who fought at the front, now an Episcopal rector in Worcester, Mass. Christianity stands for truth; war depends on propaganda for its esprit de corps, and of course much if not most of this propaganda is false. Here he explained that no trace of bayoneted babies or amputated arms and hands had been discovered, this charge against the German activities in Belgium being pure propaganda, which Lloyd George described as valuable in wartime but no longer useful, and therefore to be discarded because untrue.

The older brother was loudly applauded when in his closing remarks he said: "I am done with war. I have slowly and unwillingly come to this conclusion after ten years of thought on the matter. Will Christianity work? If not, it is not for me." He then explained that until the time of Marcus Aurelius no Christian would fight in the Roman armies. But degeneracy began in the time of Constantine for under this "Christian" emperor it became the rule that none but Christians could fight! Morley and Wallace say that since then we have outstripped Islam as warriors. Lecky declares that we are a close second to the followers of Mohammed in the business of killing. "Will Christianity work?" he asked again. "One act of violence at Prague started the gruesome thirty years war. One act of supreme love on Calvary started the world on the way toward redemption."

### A QUESTION OF METHOD

The younger brother spoke much more briefly confining his remarks to the necessity of being expedient in our ac-

tions. He good-naturedly opened by saying that he felt like using Decatur's words with adaptations: "My brother, right or wrong, my brother." He declared that the high esteem which he held for his brother made it a temptation to agree with everything he had said. He argued, however, that the main consideration was not the desirability of war but the methods of preventing it. "We ministers must discover what is most expedient as far as our influence is concerned. I, for one, am not willing to sign away my allegiance to America and say that no matter what the issue will be I will not fight. If a senate votes by a majority, however slight, to enter upon a war it is my duty to support the government. Otherwise we surrender the principles of democracy. I will not give the bootleggers a loop hole by ignoring the law as we accuse them of doing."

### HEATED DISCUSSION

The ten minutes of discussion from the floor brought some hot questions before the speakers. One questioner asked Brewer Eddy if he compared Jesus to the bootleggers. Jesus defied law when it conflicted with conscience, he said, but it is not fair to identify this attitude with that of the bootleggers who violate the laws simply to be vicious. A conservative in theology attacked Sherwood Eddy, basing his arguments on the God-blessed military activities of Ahab and other Old Testament characters. Mr. Eddy replied that on this theory he could justify polygamy, adultery, and almost every other crime.

The younger brother came in for another blistering attack when a minister said that the policy of expediency was nothing short of cowardly and found no counterpart in the life of Jesus. He defended himself by saying that Jesus did practice expediency at times, not mentioning any specific instance, however. Relief came from another quarter when a preacher sided with Brewer Eddy and said that in the next war every sermon should be conscripted as well as every prayer. "It is psychologically necessary that the people must see God on their side if we are to win." He said it seriously!

In his rebuttal Sherwood Eddy said he would never turn his conscience over to the United States senate when a moral issue as clear as that of war was at stake. The audience was plainly gripped by his fervent appeal for moral heroism and faith in the methods of Jesus as the only solvent for world ills. Brewer Eddy said that some wars were conceivably righteous; that the Hawaiian maneuvers were justified because the orientals respected force more than anything else; and that a strong army and navy as well as obedient citizens were necessary to protect our institutions from the possible onslaughts of a world which has thus far depended on force as a policy.

CARL KNUDSEN.

### Mormons Secure Film Revisions

That the Mormon church is watching with extreme care moving pictures in which reference may be made to Mormon history or practices is the claim of the Pacific Christian Advocate, Methodist weekly published in Portland, Ore. The Advocate quotes a dispatch from Washington to the Salt Lake Tribune which tells of the way in which the Fox film company withdrew the picture made from the Zane Grey novel, "Riders of the Purple Sage," until all references to Mormons had been deleted, and the revised film had passed the inspection of Senator Smoot and a committee of Utah people. The same paper warns against the danger now impending of Idaho becoming as overwhelmingly Mormon a state as is Utah. "Between evangelicalism at its best and average Mormonism," says the Methodist editor, Dr. Edward Laird Mills, "there is no comparison and there need be no fear of the outcome. Between evangelicalism divided into competitive units, too small for effective service, and Mormonism at its best, there may be a real race."

### Miami Baptists to Build Skyscraper

The Baptists of Miami, Fla., are the latest to contract for the building of one of the new skyscraper type of churches. The church in Miami is to be 12 stories high, to cost \$1,250,000, and is to be completed within a year. Rentals of store and office space will help to pay for the building.

### Fellowship Petitions Governors Against Defense Test

The Fellowship of Reconciliation, Christian society for the promotion of world peace, has asked the governors of the 48

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states, by letter and telegraph, to have nothing to do with the plans for turning July 4 into a national military muster. "We believe," says one paragraph in the fellowship's letter, "that it would be most unwise to color the nation's great holiday of rejoicing with such a militaristic observance. There is altogether too great a tendency to interpret patriotism in terms of war service. If we are to develop a patriotism of responsible citizenship, our great national holiday must be preserved from military encroachment." The communications are signed for the fellowship by its secretary, Bishop Paul Jones, of the Episcopal church.

#### Dr. Baker Declines College Presidency

Dr. James C. Baker, director of the Wesley foundation at the university of Illinois, has decided not to accept the presidency of Lawrence college, Appleton, Wis., recently offered him. In his years at the Urbana institution Dr. Baker has worked out one of the most successful demonstrations in the country of the place which a liberal religious program may make for itself on the campus of a state university. It would have been interesting to have seen what such a man would have done as head of a denominational school, but it is not surprising that he has concluded to remain with the work in which he has achieved such conspicuous success.

#### Again Bible Sales Increase

The American Bible society closed its 109th annual meeting with the report that there had been an increase of more than 500,000 volumes in the circulation of the scriptures from foreign agencies of the society during the last year. The total issues amounted to 6,652,299 volumes, and were in 172 languages. This account of a mounting market for the Bible is an old story, but one which never loses its significance. In the long report issued by the society, no item is of more meaning than the news from China that the sale of whole Bibles has been greatest among students. Since it is the students of China who have been the principal agents in the anti-Christian movement in that country, it is encouraging to find them willing to give the whole Bible a reading. If they will do that, they are sure to discover the difference between the religious message of the Christian scriptures and the expressions of so-called Christian nations to which they take exception.

#### Rockefeller Purchase May Furnish Church Site

Speculation is rife in New York city over the purpose to which Mr. John D. Rockefeller, Jr., intends to devote the large tract of ground he recently purchased on Morningside drive, running from 117th to 118th streets. It is surmised in many quarters that this is where the new church will go up in which Dr. Harry Emerson Fosdick will carry on his new pastorate. It will be remembered that one of the conditions exacted by Dr. Fosdick in consenting to take the pulpit made vacant by the resignation of Dr. Cornelius Woelfkin was that the church on Park avenue be abandoned and

a new one erected close to Columbia university.

#### People's Church, Cedar Rapids, Marks Semi-Centennial

The People's church, widely known independent congregation in Cedar Rapids, Ia., celebrated the fiftieth anniversary of the laying of its cornerstone on May 17. The pastor, Rev. W. Waldemar W. Argow, preached on "The Church of All Souls," and various commemorative exercises were held. It was in this church that Joseph Fort Newton first began to attract that attention that was to make him an international figure.

#### Detroit Y. M. C. A. Campaign Triumphant Success

With \$5,502,000 raised in ten days, the campaign of the Y. M. C. A. in Detroit to raise \$5,000,000 for the erection of new buildings has been the largest financial success in the history of the association. The campaign was introduced by a concentrated appeal in all the Protestant churches of the city. It is planned to build seven new association buildings in 22 months. Mr. Edwin Denby, former secretary of the navy, headed the committee that made the canvass. Mr. and Mrs. Henry Ford and Mr. and Mrs. Edsel Ford were the largest givers.

#### Oldest Baptist Preacher Dies

Rev. Anderson Clark, believed to have been the oldest Baptist minister in the world, died recently at the age of 95 years at Waco, Tex. Mr. Clark was a native of South Carolina, moved to Mississippi

when 17 years old, was licensed to preach at 23, educated at Georgetown college, Kentucky; taught and preached in Mississippi four years following his graduation, and then moved to Texas, where he founded the First Baptist church of Temple, did pioneer preaching all over central Texas, and laid the foundation in 1875 of the first prohibition law enacted in the Lone Star State. Children, grandchildren and great-grandchildren to the number of 100 attended the funeral.

#### Nashville Students Begin Cooperative Study

The first report of the Nashville student forum has just been given to the press. The forum was organized by a group of students, both colored and white, who, while attending the student volunteer convention in Indianapolis, were roused to a sense of responsibility for the bettering of racial conditions in the Tennessee city. Accordingly, representatives from four Negro and four white colleges in Nashville have been meeting together since January, 1924, attempting to discover the mind of Christ in regard to social conditions in that city, with some added discussion of outside issues, such as the inter-racial problem on the Pacific coast, the relation of college students to lawlessness, war, and the like. A considerable amount of original investigating has been done, and from this material attempts will be made to induce the civic bodies and municipal authorities of Nashville to cooperate in securing a more just and sympathetic relationship between the white and colored portions of the city. Detailed in-

## Federal Council Defines Position on Army

WHAT MAY BE TAKEN as a semi-official definition of the position of the Federal Council of churches on the questions raised by the camps for military training of civilians and on the army chaplaincy is contained in a recent issue of the weekly Information Service published by the department of research and education of the council. This statement says:

"The general secretaries of the Federal Council of churches have sent the following letter to the New York Times:

"In a recent issue of the New York Times an article concerning the citizens' military training camps contained a statement to the effect that the Federal Council of the churches had taken action endorsing the government's general program of military training camps.

#### LIMIT OF INTEREST

"In view of the misunderstanding which has arisen on this point, will you permit us to state in your columns that the concern of the Federal Council of the churches with the citizens' military training camps is limited to the work of the chaplains in behalf of the moral and religious welfare of the men who attend the camps, and that the Federal Council's committee on army and navy chaplains has no relation to any other program in connection with the camps than that of providing a ministry to the spiritual needs of the men."

"Since the publication of the article

referred to, which does not appear to have been printed elsewhere, many inquiries have been received at the Federal Council offices concerning its position on the whole question of military training.

"The following points should be fully understood:

"1. The Federal Council, through its committee on army and navy chaplains, has taken the position that whenever military camps are organized, ministers of religion should be assigned to them.

#### SUBJECTS FOR STUDY

"2. As to the status of such ministers, that is, the relation of the chaplain to the army, the Federal Council at its recent meeting in Atlanta appointed a committee to consider the question and to report at the annual meeting of the executive committee next December. It is felt by many that the minister should not be a soldier—should be responsible only to the church and not to the army. Others insist that military discipline is such, in its nature, that even the ministry of religion can acquire significant status only by being organized under army authority and subject to considerations of discipline and rank. Still others feel that although it would be theoretically desirable that the chaplain should be a civilian, it is better to make a concession at this point than to have the army deprived of all religious ministry.

"The question is now up for discussion and decision."

formation as to the work of the forum can be obtained from Bethlehem Center, Nashville.

#### Uncovering Sights Which Abraham Saw at Ur

Sir Frederick Kenyon, director of the British museum, reports that recent discoveries of the expedition maintained by that institution and the university of Pennsylvania in Ur of the Chaldees, ancient home of Abraham, are of more importance than anything so far brought to view in

that treasure house of the archeologist. A limestone slab, which when complete was nearly five feet across and nearly 15 feet high, has been uncovered on which King Er-Engur tells the story of the way in which he set up the great tower of the temple of the moon god 2,300 years before Christ. Various scenes depict in great detail the ceremonies of the court and the religious life of the city. Hordes of documents, giving intimate accounts of the life of the temple, and dating back to 2200 and 2000 B.C., have likewise been discov-

#### CONGRESS REVEALS PROBLEMS

(Continued from page 772)

termed conservative and the other liberal, for the want of better terms, with the conservatives, perhaps, in the majority. When the reports on unoccupied fields, the Indians and health were up for consideration there was little chance for differences of opinion, but on such subjects as social movements, the church and the community and religious education, contrary opinions were likely to appear. The conservative seemed to have little conception of what is meant by the social gospel, and he was suspicious of any movement that would tend to put "preaching the gospel" in the background. He conceived of his task as that of building up the churches chiefly by conducting evangelistic campaigns. To him everything that did not immediately contribute to the building up of churches he regarded with suspicion. The purpose of the mission school, according to the conservative viewpoint, was to win converts to his church rather than to lay broad foundations. Nor did he express any enthusiasm for new methods of instruction. He was apt to be extremely anti-Catholic, and suspicious of the kind of work being done by the Y. M. and Y. W. C. A. in South America. Both in open congress and in private he made more or less free to criticize the associations for their failure to have the Bible brought prominently forward.

#### LATIN PROTESTANTS CONSERVATIVE

Standing with this conservative group almost unanimously were the nationals. It seems that when a national once becomes committed to a denomination he is apt to be more tenacious of it than even his North American brother in the gospel. Chilean and Brazilian Presbyterians are Presbyterians all over; and Argentine and Uruguayan Methodists are Methodists first, last and all the time. On questions of union and cooperation he is liable to be less committed than the foreign worker. This was one of the surprising discoveries of the congress.

The liberal missionary group constitutes the saving element in the South American situation. In spite of the narrowing influences which surround the work of a missionary in such a field as South America, this group has kept a wide horizon and a broad vision. And the work of a missionary to Latin America is apt to have a narrowing influence. The Roman church dominates so completely that the work of the evangelical church seems very small

and insignificant, and the evangelical missionary appears to be doing his work in a very cramped and obscure corner. Out of this situation can easily come pettiness, limited horizons and restricted outlook.

The non-evangelical speakers who were invited to address the congress, as a whole, were very sympathetic with the social and educational work being done by the evangelical forces in South America, though they had little to say about religion. Several of them were extremely open and severe in their criticism of the Roman Catholic church. Especially was this true of Professor Nelson of the Argentine and Dr. Barbosa of Brazil. The management of the congress was somewhat criticized for its attempt to interest these outsiders in the work of the evangelical churches, and for giving them so much of the time of the congress. It is my opinion, however, that the messages these men brought were well worth while, particularly as indicating the present trend of thought among the growing group of South American intellectuals.

#### ACCOMPLISHMENTS

What did the congress on Christian work in Latin America accomplish? The easiest and perhaps the wisest answer to that question is, "I do not know." But obviously that answer will not satisfy the average inquirer. If the main object of the congress was to bring evangelical work in South America more prominently before the South American public, that object was more or less accomplished, but not so fully accomplished as was desired. The English papers of Buenos Aires gave considerable space to the work of the Congress, though the Buenos Aires Herald gave adverse rather than favorable publicity, but the great Spanish dailies, La Prensa and La Nación, gave it little attention. Very evidently the evangelical churches have not yet reached that place where they can demand attention of the Latin American public.

But here are some of the positive accomplishments of the congress: It created new friendships between two continents, and who can tell what good will eventually come from these new personal contacts? It undoubtedly promoted the spirit of cooperation and unity. There was no trace of denominationalism anywhere to be found, either in the public discussions or in private conversations. And without doubt the congress was a great means for bringing information, especially to those who came down from North America.

WILLIAM W. SWEET.




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ered. American and British excavators are, therefore, looking now on scenes which must have been familiar to Abraham.

#### Episcopalians Elect New Field Secretaries

A recent meeting of the national council of the Episcopal church faced a deficit of about \$1,000,000 on the part of the missionary society of that communion, but decided that the raising of this debt must be left to the dioceses, rather than assumed by the national body. At the same time, five field secretaries were authorized to work under the national council. Dr. Ernest M. Stires, of St. Thomas' church, New York city; Rev. Elmer N. Schmuck, of St. Mark's church, Denver; Rev. Benjamin T. Kemmerer, of St. Clement's church, El Paso; Dr. Frank E. Wilson, of Christ church, Eau Claire, Wis.; and Dr. Beverley D. Tucker, of St. Paul's church, Richmond, were elected to the new posts. Dr. Stires later declined his election. Rev. John W. Suter, Jr., of Boston, Mass., was chosen for the vacant position as executive secretary of the department of religious education. Word was received during the session of the council that the bishop of London could not accept the invitation to give a course of lectures during the approaching general convention at New Orleans.

#### Appeal for Hospital For Dr. Grenfell

The Grenfell association of America, with headquarters at 156 Fifth avenue, New York city, is appealing for \$80,000 from friends of the Labrador mission to be used in the erection of a permanent hospital for Dr. Grenfell's work at St. Anthony. The hospital, which will be of concrete, fireproof construction, will take the place of one destroyed by fire a year ago. It has been especially planned by experts in hospital construction, keeping in mind the peculiar conditions of the Labrador field.

#### Catholics May Have Indian Saint

As the date approaches for the beatification of eight Jesuits who suffered martyrdom at the hands of American Indians in the early pioneer days, the Roman Catholic bishop of Albany, N. Y., has authorized Rev. Aurelian Fajella to initiate the process by which the Indian maiden, Catherine Tekakwitha, known as "the lily of the Mohawks," may likewise be recognized as a saint of the church. The martyrs granted sainthood this year are Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Noel Chabanel, Rene Goupil and John Lalonde.

#### Union Seminary Completes Financial Campaign

Union Theological seminary, liberal institution for the training of ministers, has secured the \$4,000,000 fund which it sought to add to its buildings and endowment. All but about half a million dollars of the fund came in large gifts from persons or estates in New York city, where the school is located. The largest single giver was Edward S. Harkness, with John D. Rockefeller, Jr., second on the list.

#### Dayton Again Subscribes for Week-day Church Schools

Dayton, O., has oversubscribed by more than \$5,000 the \$35,000 budget proposed for week-day schools of religious education in that city. The Dayton experience

with schools of this kind is a constantly increasing success, and the support from the city grows with each year and is obtained more easily. Speaking recently at Columbus, O., Dean Walter S. Athearn, of the school of religious education at

## Y. W. C. A. Work in Mexico

**A** YEAR AND A HALF AGO ten women in the city of Mexico accepted places on the directorship of the first Y. W. C. A. in Mexico. The Catholic hierarchy opposes the work of both Y associations but Catholics have accepted places on the boards of both, and, of course, the greater part of the patronage and attendance must come from Catholic homes. The work is social and constructive rather than propagandist and no sectarian notes are sounded.

The work began in the taking over of a dignified old mansion that was being used as a social center for American students attending the university of Mexico's summer school. Colorful touches were added to an otherwise plain interior by artistic Mexican hands and the whole place was made attractive.

With only small financial resources, Miss Caroline Smith, the secretary, and her helpers decided to limit their activities for the time being to three lines, viz., educational, protective and recreational services. That they might prove their case they have centered work on one demonstration center, seeking thus to work out a model for other centers, both in the city of Mexico and for either cities in the republic. Mexican women and girls have not hitherto been given much freedom and require development in the arts of self-assertion and social leadership.

#### SOCIAL SERVICE PROJECTS

Eleven groups of girls and young women have been organized to promote definite social service projects and to learn team work. Classes in English are being taught and arrangements are made for the exchange, with foreign girls, of instruction in Spanish. The national university has just offered to furnish a trained teacher in language, Mexican custom and history free of charge, for the instruction of foreign girls. Members of these groups have enlisted for health work among the poor. A health education center has been organized, the work being done in cooperation with the city health department, which furnishes the equipment. A popular circulating library, a thing quite new in Mexico, has been started, specializing on woman's culture, and a nucleus of 500 volumes gathered. The national department of education offers cooperation in this work and fortnightly lectures are given to increase interest in reading.

The dormitory and home for girls away from home is a real cosmopolitan club. Young women from Germany, Armenia, Italy, South American lands and the United States live under the same roof with Mexican girls, and all together learn the practice of good-will. An employment bureau has been set up and is functioning as one of the most serviceable arms of the work. It provides for wid-

ows, deserted wives and mothers, girls from small towns who come to the capital, and especially for Armenian young women who have in considerable number been lured to Mexico by ship's agents who promise them quick transfer across the border into the United States. Girls from Syria and Greece come in numbers and there is a steady stream of young German women who seek relief from the hard economic conditions of the fatherland. There are also many from this side the Rio Grande who seek adventure and employment in Mexico.

#### RECREATION PROJECTS

On the recreational side tramping parties have been organized. Mexico city lends itself uniquely to this sort of thing. The climate is favorable the year round, the mountains are near and the scenery of the grandest. An old Aztec pyramid furnished the goal of the inaugural tramp. Young men are invited on occasion and the native capacity to dramatize is requisitioned to add a touch of dignity and entertainment. Warm showers are provided at the building, and cleanliness put next to godliness.

The Y. M. C. A. in the city is crowded with youth. The governor of San Luis Potosi, who is making such a fine record in constructive temperance and economic reform, is a product of the Y. The Y. W. will give the new Mexico new women for the new day.

### To Our Subscribers

**IT** REQUIRES two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. We are always willing to make any change of address requested, but in view of the above facts, we suggest that if your vacation is to be but two or three weeks in duration, that you leave a few one-cent stamps with your postmaster and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

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# The Church Today and Tomorrow

**A** MIGHTY PROBLEM that is being frankly faced and wrestled with by serious thinkers within the church is the problem of the church itself—the immediate problem of its recognized ineffectiveness in many of its relations to modern life, and the still more puzzling problem of its future: What will be the character of the church of ten years from now, or twenty-five years, or a hundred years? How will the church of tomorrow differ from that of yesterday and today? Will the future church be democratic? If so, what will become of many of the "vestigia" and "impedimenta" which have been handed down from early centuries? Will the modern church adapt itself to the vital needs of its day and set about effectively in bringing the kingdom of God to realization in the earth? Is Jesus even now becoming recognized as Leader by millions of churchmen—and nonchurchmen—as the one who must lead in revolutionizing the world of men and things and making it truly Christian?

Such questions as these are being faced today, and they are being given careful consideration by thinkers and writers. It is a matter of much encouragement that many books have been coming from the presses which go into these questions in such constructive way that already light is breaking. It is even being predicted that we are now on the eve of "the greatest revival of spiritual religion that the world has seen since the first Christian Pentecost." That is the prediction of the editor of the Spectator (London) as reported by Dr. R. J. Campbell in the Christian Century of a recent issue.

*Every minister, every thoughtful layman, every serious citizen of these times is interested in the message of the books here listed.*

## The Church of the Spirit

By FRANCIS G. PEABODY

What kind of a church will represent a spiritual Christianity? What will be the internal dangers which it must encounter? What will be the external enemies which it must overcome? How shall the church of the Spirit militant become at last the church of the Spirit triumphant? These are some of the questions considered in Dr. Peabody's new work just from the press. This book is being advertised as "a book to make the quarrelsome in the churches ashamed." Those who know the fine spirit of the author will at once see the aptness of this description. In all his books, Dr. Peabody consistently holds that the essential element in the new Testament teaching was to be found in a spiritual tradition rather than in a formal organization; that Jesus came, not primarily to found an institution, but to redeem personal and social life. This new book is richly suggestive. (Price \$2.00.)

## The Christian Church in the Modern World

By RAYMOND CALKINS

To quote the last paragraph of this serious book will be sufficient to indicate its timeliness and the vigorous but fine style of its author: "From every side the word comes that the greatest need of the world today is the revival of religion at its best. Present conditions make the witness of the church more important than ever before. The pressure of life is tremendous. Into this storm-swept world, the church must send a message of hope and its summons to turn to the Christian way of life. All over the land there is a deep-felt need of God born out of the darkness and despair of the time. Does not the call come today to every sound man to forsake his attitude of aloofness and to lay aside the role of the critic and to cast in his lot and his life with the church which has preserved for over nineteen centuries the standards by which its own shortcomings are to be judged?" (Price \$1.75)

## Imperialistic Religion and the Religion of Democracy

By WILLIAM ADAMS BROWN

In this recent book the author describes imperialistic religion as that type which believes that one serves God best when he submits to the control of some existing institution; individualistic religion as that which despairs of satisfaction through any existing institution but finds solace in communion between the individual soul and God; democratic religion as that type which believes that one communes with God best when he joins his fellows in the common quest for truth, goodness and beauty and realizes that God may have some new word to speak to him through the different word that He is speaking to his neighbor. A wonderfully suggestive volume. (\$2.00)

## Religion in the Thought of Today

By CARL S. PATTON

It is Dr. Patton's belief that modern scientific, philosophic and sociological ideas are not inimical to but thoroughly favorable to the Christian religion. He here attempts to interpret religion for our own day and its needs. (\$1.50)

## Christianity and Social Science

By CHARLES A. ELLWOOD

Dr. Ellwood has become preeminent in the field of the social application of Christianity by this book, together with his earlier volumes, elsewhere listed. (\$1.75)

## Other Helpful Books on the Church

### The Reconstruction of Religion.

By CHARLES A. ELLWOOD. Has become a religious classic within two years of its publication. (\$2.50)

### The Church and the Ever-Coming Kingdom of God.

By ELIJAH E. KROGER. A clear call to the church to assume leadership of the world in its passing from materialism and its works to the realized Kingdom of God. Dr. Kroger sees a world brotherhood as the soon-to-be-realized ideal. His optimism is exhilarating. (\$2.25)

### The Return of Christendom.

By VARIOUS WRITERS. Is it Christianity that is a failure of merely those who are its exponents? The writers represented in this book—Bishop Gore, Bishop Brent, G. K. Chesterton and nine others have something to say with regard to this question. A most interesting symposium. (\$1.75)

### The Reconstruction of the Spiritual Ideal.

By FELIX ADLER. "Out of the depths into which it has fallen humanity cries today for help. But as yet there is no response." With this word, Dr. Adler opens his discussion. A startling book, but one full of suggestion as to the way out for humanity. (\$1.50)

### Christianity—Which Way?

By CHARLES SPARROW NICKERSON. "The Christian faith of the present hour is neither dead nor dying. It has possessions, material, intellectual and spiritual—such as the faith has never had before in any age of the world." (\$1.75)

### The Christian Faith and the New Day.

By CLEVELAND R. McAFEE. Points out where theology must be revised in order that it may be in keeping with today's needs. (\$0c)

### Can the Church Survive in the Changing Social Order?

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### The Crisis of the Churches.

By LEIGHTON PARKER. A plea for the spirit of Jesus as the power which will redeem the churches and enable them to go forward to heal the wounds and redress the wrongs of the world. (\$2.50)

### What Must the Church Do To Be Saved?

By ERNEST FREMONT TITTEL. From first page to last a stimulant to honest investigation of the great facts of the Christian faith. (\$1.00)

### The Expected Church.

By M. S. RICE. Twelve sermons on the church which are intended to stir the followers of Christ to deeper consecration and to real comprehension of the tasks ahead. (\$1.50)

### The Church in America.

By WILLIAM ADAMS BROWN. Says the author: "I hold with growing conviction the thesis to which this book is devoted, namely, that it is vital to the future success of American Protestantism that we re-think our doctrine of the Church; not that we should continue our discussion of church unity in the abstract but we must determine what should be the function of the church in our democratic society and come to a definite understanding how the existing churches can see that this function is discharged." (\$2.00)

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#### Leading Disciple Ministers Dead

For the second time in three months the Disciples of Christ must mourn the passing of two more of their acknowledged leaders. Dr. W. F. Richardson, for more than twenty years pastor of the great First church in Kansas City; then builder and pastor of another great church in Hollywood, Cal., and during the whole period a towering figure in the councils of the benevolent agencies of the denomination, died at his home in California on May 25. Fifteen days earlier Dr. Carey E. Morgan, famous pastor of the Vine Street church, Nashville, Tenn., went to his reward. Philputt; Morgan; Richardson—it is a heavy series of losses that the communion is being called on to sustain.

#### Episcopalians Send Special Japanese Worker to Nebraska

An example of the peculiar missionary problems that arise in connection with the development of America is to be found in western Nebraska, where the employment of large numbers of Japanese in the building of railroads has led to the formation of colonies now engaged in irrigation farming and in hotel and restaurant keeping. Bishop George A. Beecher, of the Episcopal diocese of western Nebraska, has accordingly appointed H. Kano, a Japanese, to a missionary post at Mitchell, Neb., where he will attempt to serve the spiritual needs of these newcomers, and to encourage them to enter the general community life without forming separate colonies. Mr. Kano is a graduate of the imperial university of Tokyo, and a postgraduate of the department of agriculture of the university of Nebraska.

#### Presbyterians Send Out 58 Missionaries

Fifty-eight new missionaries of the Presbyterian church gathered in New York city during the first week in June before starting for their fields of service overseas. The missionaries were under appointment to Africa, China, Korea, Japan, Siam, Persia, South America and the Philippines. Five children of missionaries were included in the group.

#### New Secretaries for Federal Council

Mr. James Myers has resigned his position as personnel director of the Dutchess bleachery, Wappinger's Falls, N. Y., to become field secretary of the commission on social service of the Federal Council of Churches. In this position, Mr. Myers will give special attention to the conducting of conferences on the relation of the

church to industry. Rev. Walter W. Van Kirk has resigned the pastorate of the Boston street Methodist church, Lynn, Mass., to become associate secretary of the council's commission on international justice and good will.

#### World Alliance Brings British Preachers

Under the auspices of the World Alliance for International Friendship through the churches and the Church Peace Union, Rev. Samuel William Hughes, famous pastor of Westbourne Park Baptist chapel, London, and Rev. Henry Howard, Australia's best known preacher, will preach in this country during the coming summer. In addition to many engagements at the leading summer conferences, Mr. Hughes will preach for two months at the Brick Presbyterian church and Mr. Howard for a month at the Fifth avenue Presbyterian church, New York city.

#### Camden Preacher Rejects Klan Offer

Dr. Thomas S. Brock, pastor of the First Methodist church, Camden, N. J., recently rejected an offer of membership in the Ku Klux klan publicly from his pulpit. Many Methodist preachers in the conference of which Dr. Brock is a member are reported to have joined the klan. But the Camden minister, after reading a letter from the hooded order informing him of his election to membership, told his congregation that he was not going to join. "I do not believe in religious or racial prejudices," said Dr. Brock, "and it looks as if the Ku Klux klan is pro-

moting this very thing. Yesterday I rode by a field on which the previous evening a great Ku Klux klan meeting had been held. I saw in this field the remnants of three burned crosses. I do not believe that any body of men should burn the cross which is the emblem of the Christian faith any more than they should burn the flag, which is the emblem of true patriotism."

#### Studies Home Missions At the Source

Mrs. Dan B. Brummitt, lecturer on home missions in summer schools at Chautauqua, Northfield, and elsewhere, is just back from a trip to Europe, where she toured Poland and Czechoslovakia for ten weeks. Knowing that the subject for home mission study in most Protestant communions this summer is the central European in America, Mrs. Brummitt felt the necessity of studying the foreigner before he leaves his home environment. If more missionary study were done in this fashion, the resulting lectures would have a good deal more value than they now frequently have.

#### Dean Inge and Rufus Jones

While Dean Inge was in this country he wrote to Dr. Rufus M. Jones, noted Quaker theologian, asking for the privilege of being his guest at Haverford, Pa. "I have read all of your books, Dr. Jones," said the dean. "And I have read all of yours," answered Dr. Jones, "and therefore it is high time we meet and talk it over." Which they accordingly did, with

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the dean apparently appreciating to the full every minute that could be extracted from a bewildering schedule to be spent in the quiet atmosphere of the Quaker college.

### BOOKS RECEIVED

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Knowledge of God in Johannine Thought, by Mary R. Ely. Macmillan, \$1.50.  
The Gospel of John, by Benjamin W. Robinson. Macmillan, \$2.25.  
The Church of the Spirit, by Francis G. Peabody. Macmillan, \$2.00.  
Christianity and World-Problems, by W. E. Orchard. Doran, \$1.75.  
Looking Towards the Heights by O. C. S. Wallace. Doran, \$1.60.  
Dionysus in Doubt by Edwin A. Robinson. Macmillan, \$1.75.  
Hesperides, by Ridgely Torrence. Macmillan, \$1.75.  
American Mystical Verse, by Irene Hunter, Appleton, \$2.00.  
A Golden Treasury of Irish Verse, by Lennox Robinson. Macmillan, \$1.75.  
A Life of the Reverend Richard Baxter, by Frederick J. Powicke. Houghton, Mifflin, \$4.00.  
Remembrance of Things Past, by John R. Howard. Crowell, \$3.25.  
The Newspaper and Religious Publicity, by Richard Beall Niese. Doran, \$1.25.  
Studies in Criticism and Revelation, by Thomas Jollie Smith. Revell, \$1.50.  
Social Ethics, by James Melville Coleman. Revell, \$1.25.  
The Biggest Business of Life, by Harry Freda. Revell, \$1.25.  
The Weight of a Word, by James L. Gordon. Revell, \$1.50.

Fun and Philosophy of Sated the Sage, by William E. Barton. Pilgrim Press, \$1.25.  
Today's Supreme Challenge to America, by James Franklin Love. Doran, \$1.25.  
The Faith of St. Paul, by D. M. Ross. Doran, \$2.00.  
The Historical Development of Christianity, by Oscar L. Joseph. Scribner's, \$1.50.  
The Curriculum of Religious Education, by William Clayton Bower. Scribner's, \$2.25.

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for the MINISTER

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By PAUL SCOTT MOWBR. Surely a timely volume. The author, who is widely traveled and experienced in foreign affairs, points out to his fellow countrymen that the fears and prejudices which have hitherto kept them isolated from the world at large are not only out of date, but very distinctly opposed to our country's best interests (\$3.50; slightly shelf-worn, \$2.75).

### What's On the Worker's Mind?

By WRITING WILLIAMS. Few books of recent years on social questions have excited the comment which has greeted this book, "by one who put on overalls to find out." (\$2.50; slightly shelf-worn, \$2.10).

### The Philosophy of Bergson.

By G. W. CUNNINGHAM. An enlightening study of the great philosopher of idealism (\$1.25).

### The Theory of the Leisure Class.

By THORSTEIN VENTER. A devastating book, a modern book of snobs, written with a satirical power far finer than Thackeray's (\$1.50).

### The Social Trend.

By EDWARD A. ROSS. Deals brilliantly with many currents of life and thought in America. Immigration, prohibition, war, the political power of woman, etc., etc., are here treated (\$1.75).

### The Neighborhood in Nation Building.

By ROBERT A. WOODS. This book is a delight to those who cannot but feel that America has tremendous tasks at home awaiting her. Brings out new meanings in local community life. Has a wealth of suggestion to alert pastors (\$3.00; slightly shelf-worn, \$2.25).

### The Spiritual Interpretation of Nature.

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By WALTER S. AYERMAN. Volume III of "The Indiana Survey of Religious Education" (\$5.00; slightly shelf-worn, \$3.50).

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